

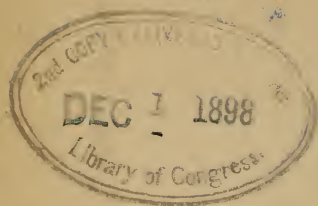
THE BIBLE-SCHOOL

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A.H.Mc.KINNEY.

HAND-BOOKS FOR PRACTICAL WORKERS



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Handbooks for Practical Workers
in Church and Philanthropy

EDITED BY

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UNIVERSITY

THE BIBLE-SCHOOL

THE BIBLE-SCHOOL

A MANUAL FOR
SUNDAY-SCHOOL WORKERS

BY

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Harris*
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PASTOR OF OLIVET CHURCH, NEW YORK

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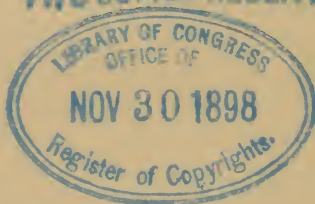
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THE ARROW AND THE SONG.

I shot an arrow into the air,
It fell to earth, I knew not where ;
For so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where ;
For who has sight, so keen and stong,
That it can follow the flight of song ?

Long, long afterward, in an oak,
I found the arrow still unbroke ;
And the song, from beginning to end,
I found again in the heart of a friend.

H. W. Longfellow.

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—ISAIAH LV. II.



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THE BIBLE-SCHOOL.

CHAPTER I.

THE IMPORTANCE OF BIBLE-SCHOOL WORK.

THERE sits a young woman with six active boys around her. They are mischievous, tantalizing, and one might sometimes say, devilish. To the superficial observer they seem to take great delight in devising methods for teasing one another, for annoying the teacher, and for disturbing the school in general.

The teacher leaves school with aching head and heavy heart, almost determined that she will notify the superintendent that she does not care to try any more to bring those six boys to Christ. To her, it seems as if Bible-school work were of little importance compared with other efforts that might be put forth. She thinks of many ways in which she could employ her time to better advantage than in submitting to the pranks of her boys.

But there is to be another scene. The nations are assembled before the judgment-seat of Christ. The teacher is there, and with her on the right-hand

side are the six who were her boys in the Bible-school, redeemed and cleansed through the blood of Jesus Christ. They now stand to be presented to the Father, perfect through the merits of Him who gave His life for their teacher and for them.

Judged from the standpoint of the bad boy's action on the Sunday afternoon, the work of the Bible-school does not seem to be very important, especially if it be tested by the result of any one day's effort; but viewed from the standpoint of eternity, where six souls are in the enjoyment of everlasting life, the work of the Bible-school teacher not only seems to be important, but it begins to look as if it were a privilege which the angels would covet to enjoy.

I know that there are those who will say: We cannot see the connection between six bad boys in Bible-school and the six redeemed souls. Possibly not; but if you could hear the testimony of those six, the probabilities are that the majority of them would declare that they had received their first real impression of spiritual truth in the Bible-school.

There are other standpoints from which it is legitimate to view the importance of Bible-school work. It may be looked at from the standpoint of the:

I. STATESMAN.—From Washington to McKinley we have had a number of those whom this country has honored with its highest gift, who have declared that the greatest benefits that can be conferred upon our land come from the study and practice of the truths of the Word of God. The Bible is

the text-book with which we have to do. If we are faithful we are not only preparing souls for immortality, but we are preparing men to serve their country.

II. SOCIOLOGIST.—Many schemes of sociology are being considered. It may be said without any fear of successful contradiction, that if the principles enunciated by the Great Teacher, Jesus of Nazareth, were to be practiced by many in their every-day life there would be no necessity for discussions concerning sociological questions. In the Bible-school the teachings of Jesus hold first place.

III. PHILANTHROPIST.—If the teaching referred to in the above paragraph were imbedded in the hearts and lived out in the lives of the masses, there would be a great decrease in the number of cases to which philanthropy would need to be applied, and a great increase in the number of philanthropists who would devote time and money to the help of the incapables and unfortunates.

IV. EDUCATOR.—No text-book has ever become the heritage of mankind that will do as much for the education of the whole man physically, intellectually, morally and spiritually as will the Bible if its teachings are followed. Hence the educator should be the first to appreciate and to defend the value of the work of the Bible-school.

V. PREACHER.—He who preaches the truth as it is in Jesus realizes, perhaps as none others can, the value of the work of the Bible-school, because he finds that the vast majority of those who give heed to his preaching are those who have been trained in

the knowledge of, and in obedience to, the love of God. Hence, from his standpoint the work is of inexpressible worth.

CHAPTER II.

SOME PRELIMINARY CONSIDERATIONS.

IN no department of human effort more than in the Bible-school, should it be kept in mind that, while rules and details vary, principles are always the same.

At Bible-school conventions, the objection often made is, that what the speaker or teacher brings before the delegates is suitable in certain localities, but not applicable to others. If the leader has been urging the adoption of some specific rule or work, this objection is valid. If, however, he has been striving to inculcate a principle, the objection falls to the ground. Principles of work are always the same. The details and the rules evolved from those principles must vary according to circumstances. Hence, what is said in the following pages has to do, except when illustrations are given, with principles rather than with rules. The wise worker will strive to comprehend the principle, and from it deduce such rules as may be suitable to local conditions.

Again, it must be remembered that, while principles remain the same, the rules derived from those

principles may be changed from time to time. For example : It should be a fixed principle that all entering the school-room after a certain hour are late. But what is that certain hour? In a country school, in the summer season, this may be one hour, but in winter time it will, very probably, be a different hour.

THE WORKERS' "PEAS."

I once read an article entitled, "Dried Peas in Sunday-School Work." The writer named the peas as follows : Pride, prejudice, personal ambition, and paralysis of spiritual life.

There are some peas of quite another brand, concerning which there should exist no doubt in the mind of the progressive Bible-school worker. They may be divided into two classes. The first class, which is the least important one, contains the following :

PLUCK.—When we consider the discouragements incident to Bible-school work, the difficulties which from time to time arise, and the temptation either to allow things to run as they may, or to give up the work, it will easily be seen that great pluck is needed, not so much in beginning work in the Bible-school, as in continuing it.

PATIENCE.—Any one can begin something new, but it needs great patience to continue what has been begun. While there are many new things connected with Bible-school work, and it is hoped that some of these new things will be adopted for the good of the school, after all it is the old

truth that we are to teach, it is the old human nature that we have to deal with in our fellow workers and in those for whom we are laboring, and we ourselves suffer from the old infirmities that ever afflict mankind. Hence, we need patience, after a new work is begun, after new methods have been proven to be good or bad, to go on week after week, teaching the old truths, dealing with the old human nature and bearing the old infirmities.

PERSEVERANCE.—This virtue is closely allied to the foregoing, and yet there is a little difference, because some Christian workers are so patient that they simply endure without doing very much. They come to the school and they go, as if they were bearing a cross from which they would like to be delivered. More is needed in aggressive Bible-school work than mere patience. The perseverance that conquers all things should be the motto of the Bible-school worker. Paul put it: "And let us not be weary in well doing; for in due season we shall reap, if we faint not." That means more than patiently enduring our crosses; it means doing, in spite of the crosses.

PUSH.—This word partakes of the nature of slang, and yet we venture to use it because it expresses an idea. "The kingdom of heaven suffereth violence, and the violent take it by force." These are not our words but the words of the Great Teacher. The lesson that we should learn from them is that we should be very active and energetic in our efforts to get those for whom we work into the Kingdom.

The other class of virtues are not so apparent as the foregoing, but they are perhaps more essential. We say perhaps, because we feel that if they are possessed by the workers the others will follow as a matter of course. They are :—

PIETY.—Not of the kind possessed by the one that dies young and becomes an angel, but of that kind which is in vital connection with God, which draws its life from God. The one possessing this kind of piety will recognize what sin is, the atonement that was made for it and how cleansing is to be obtained. He will himself seek for pardon and cleansing and then, because of what God has done for him, will teach others the way. If you have never read a little book called “The King’s Son ; or A Memoir of Billy Bray” get it and you will understand what I mean by piety, as you read how the wicked, blasphemous miner was transformed into a pious practicer and teacher of the truths of God’s own word.

PERSONAL INTEGRITY.—The Bible-school worker should be sincere. There should be no wax in his composition. We are told that a dog and a child are equally expert in recognizing honesty and dishonesty in those with whom they come in contact. A Bible-school worker may lack many qualifications good in themselves and not to be depreciated, and still be successful if he is honest and sincere. If he is not he cannot hope to hide it from his associates in the work and the scholars will soon find it out. We read of a superintendent who lost his influence over the boys of his Bible-school because he occa-

sionally cheated a railroad out of a nickel, and we are sorry for such a man. Perhaps there are those in our school who have lost the influence that they might have exerted by actions just as reprehensible as this one.

POWER.—It has always seemed to me that the Apostle Paul would have made the ideal Bible-school superintendent or teacher. When I ask myself, Why? the answer is: He always seemed to be ready for emergencies. That drives me back to a further question. Why was he ready? and the answer is: He was a man of power, in contact with God through the Holy Spirit. He received that power which enabled him to do those things at which we look back in astonishment. That same power is for us, fellow workers, if we will put ourselves in the position to receive it.

KNOWLEDGE.

There are some things concerning which every Bible-school worker should have knowledge. This knowledge is not all gained at once, and the better the worker the longer will be his term of effort to obtain the knowledge. Here are some of the things that he should know:

I. GOD.—Not as a far off being, not as a judge who shall one day pronounce sentence upon him, but as a living father near by, his leader and director in all things, as one who is more interested in the Bible-school work than is the worker himself.

II. HIS BIBLE.—The Bible-school worker should study the Bible in at least three ways. First, to

learn its truths, so as to live them. Secondly, to be familiar with the contents of the Bible as a whole, so that he will not be merely teaching a set lesson for a day without any truths behind that lesson, but be using the whole Bible to emphasize the truths of a particular lesson. Thirdly, to master the lesson for the day, with especial reference to the needs of those he is called upon to teach.

III. HIS PUPILS.—The old-fashioned way of teaching has been compared to a man striving to fill a number of bottles by throwing water at the mouths of the bottles. A few drops more or less would of necessity enter each bottle, but most of the water would be spilled on the ground. The modern way of teaching has been compared to a man who strives to fill his bottles by taking each one, determining what that bottle was made for, and putting into it that which it was destined to hold. Truths taught in a general way are like water thrown at bottles. Truths taught to individuals produce results. The teacher knows the truth, next he must know what truths the individuals whom he is to teach can receive and what truths they need. In order to do this, constant study of the individuals will be necessary. It will not be enough to see them for one hour and a half on Sunday, but they must be studied in connection with their home life, their companions, their reading, their occupations and whatever they are engaged in through the week.

IV. HOW TO APPLY TRUTH.—Knowing the truth and knowing the needs and capacity of the pupils, the next step is to learn how to apply those

truths. Here is where the teacher needs to be led constantly by the Holy Spirit. His prayer should be for wisdom. Intellectual keenness and careful preparation will be great helps, but they will be of little avail unless the Spirit's power is present and manifested through the teacher.

V. HIMSELF.—The Greek proverb says: "Know thyself." In no respect are there more lamentable failures than in this one. Many superintendents and teachers know their Bibles, have a knowledge of the needs of their pupils and even know how to apply the truth, but they do not know themselves. The result is, they blunder and let self stand in the way, and the truth has but little effect. If every Bible-school worker would take a few minutes each day and ask himself a few questions, he would improve rapidly in power to do the Master's work. Questions might be something as follows :

What do I think of myself?

What does God think of me?

What do my associates think of me?

What do those for whom I am working think of me?

VI. WHAT OTHERS ARE DOING.—While no Bible-school worker can succeed by merely copying the methods of others, he will certainly suffer, unless he is willing to learn from others. Great good will come to any school, the superintendent and officers of which are constantly on the alert to learn what others in the Bible-school work are doing. The methods of study are varied. Such as

Visiting other schools.

Reading what has been written by other workers.

Corresponding with other workers.

Attending Sunday-school conventions or institutes.

ESSENTIALS AND DEVICES.

In the fall of 1896 the Paducah Sunday-school Union Institute appointed a committee which was "instructed to correspond with the leading Sunday-school workers of the United States and formulate a report showing what up-to-date Sunday-schools are doing." In accordance with these instructions the committee corresponded with noted and successful Bible-school workers in various parts of the country, and also examined recently written literature on Bible-school work. In presenting their report they divided their subject into two divisions, showing what they considered essentials and what they thought were helpful devices. We give a list of these two divisions of what this committee considered were necessary for the welfare of an up-to-date school :

ESSENTIALS.

1. Teachers' Meeting.
2. Home-Class Department.
3. Normal Classes.
4. Graded school.
5. Teachers' Library; Pupils' Library.
6. Bible Drills.
7. A Reserve or Substitute Corps of Teachers.
8. Quarterly Reports of All Officers.

9. A Permanent Record of Each Member of the Sunday-school.
10. Good Music.

DEVICES.

1. Parents' Day—to Interest the Parents.
2. Star Classes—to Stimulate Large and Regular Attendance.
3. Roll of Honor.
4. Quarterly Reports to Parents.
5. Birthday Recognition.
6. Rally Day.
7. Varied Opening Exercises.
8. A Free Use of Printers' Ink.
9. Cards of Merit in Lower Grades.
10. Correspondence Between Pupil and Teacher when either is Absent.

CHAPTER III.

THE BIBLE-SCHOOL WORKERS' AIM.

HALF a century ago there was little method in Bible-school work. What is now known as Bible-school machinery was then almost unknown. As developments were made in secular teaching, it was thought by many earnest workers in the Lord's cause, that it was a shame to allow all that was good in method and machinery to be used for the development of the mind, while little attention was paid to the proper methods of teaching spiritual truths. Hence, many improvements were made in

methods and in the application of these methods to Bible-school work. The time has come when many thoughtful, earnest workers feel that there is danger of becoming so fascinated with methods, and so busily engaged with machinery, that the spiritual in Bible-school work will be forgotten or pushed into the corner.

There are some, active in Bible-school management, who seem to care but little for the aim of the teacher so long as he is brilliant and can present the truth, or something connected with the truth, in a striking way to the minds of the children and young people. There are others, however, who care very little for method or attractiveness in presentation, and who think that all that is necessary is that the teacher of the Word knows its truths and strives to live according to them.

Why should there not be a combination of the two? Why should we not have really spiritual men and women presenting the very highest forms of Christian truth in the most modern and approved ways? This, of course, is the ideal toward which we must constantly strive.

The aim of some teachers seems to be to get Scripture history drilled into the minds of the pupils. One of the best teachers of this country claims that he has nothing to do with the teaching of the *truths* of the Bible, that his work is to teach what the Bible contains, and then leave to the Spirit the application of the truths.

Some very honest teachers believe that they have fulfilled their whole duty when they give their class

each Sunday a sort of a homily on some Christian duty or form of living.

We might go on in this way and indicate what is in the minds of many teachers in reference to their work, or what is the actual teaching of many, whether they have any clear method in their mind or not.

In his book entitled, "Revised Normal Lessons," Dr. Hurlbut declares: "The Sunday-school is a department of the Church of Christ in which the Word of Christ is taught for the purpose of bringing souls to Christ, and of building up souls in Christ."

An examination of this definition reveals three facts as to what should be the real aim of the teacher.

1. He is to teach the Word of God. This may include history, geography, and many other things which are necessary to obtain correct ideas for the studying of the truths of the Word.

2. The aim of the teaching of this Word is that souls may be brought to Christ. You may translate this into whatever language you please, using the term conversion, regeneration, or any other that suits you. The fact is, that the chief aim of the Bible-school teacher is to help his pupil to become a new being in Christ Jesus. Any teacher who does not hold this constantly before him as his chief aim, is lowering the dignity and the possibilities of his office.

3. But conversion is only the beginning of Christian life. Hence, it should be the further aim

of the Bible-school teacher to develop in the pupil that Christian character which is so desirable. A study of the lives of Biblical characters will readily convince one of the need of patient, persevering effort in this direction.

Teachers of the Word, when thinking of those things which should influence them in regard to their work, should have clearly defined in mind some basal principles :

1. What their aim should be. This we have tried to indicate above.

2. The determination of what is the proper aim will not do the work which we so much long to see done. With the very highest motives and the very highest aim in view, there is much work to be done. In fact, even after our pupils are converted, the higher our aim in regard to Christian living is, the more we will have to work for the development of our pupils along the lines which we have laid down.

3. In carrying out our ideal, we will meet with many discouragements and disappointments, and the question will often come to us : May we not, after all, be mistaken ? If our aims are true and in accord with God's Word, ought we not to have more success ? The only antidote to this feeling of discouragement is an intelligent study of the life of Christ and His apostles, who, in spite of their high aim and untiring energy in teaching the truth, had apparently but comparatively little success.

The school that keeps clearly before it what its true aim is, and makes everything subsidiary to the

carrying out of that aim, will not fail or success, even though other schools with different aims seem to be successful.

For the encouragement of the teacher who may be tempted to turn aside from the effort to bring souls to Christ, because of seeming lack of success, the following extracts are taken from a booklet entitled : " Our Scholars for Christ " (Presbyterian Board of Publication).

" One of the most striking triumphs I have ever met with of this Christ-like sympathy was that of a delicate, timid young lady who, reared amid wealth, culture and fashion, was led from the hollowness of the world to decide for Christ. She became an enthusiastic worker in the vineyard, and tasted the sweetest of all luxuries—the luxury of winning souls to Christ. One day, walking along the street, she saw a little ragged boy running out of a shoe-maker's shop, and behind him was the old shoemaker with a last in his hand. He had not run far when the wooden last was thrown at him, and he was struck on the back. The boy stopped and began to cry. The Spirit of the Lord touched that young lady's heart ; so, stepping up to him, she asked him if he was hurt. He told her that it was none of her business. She at once went to work to win the boy's confidence. She asked if he went to school.—' No.'—' Well, why don't you go to school ? '—' Don't want to.' So she coaxed and pleaded with him. He rudely resisted. It was obviously a difficult case—just about as difficult as any one ever took in hand. Still the boy felt a

strange influence stealing over him. It was something that seemed to stream forth from her words and actions like fragrance from the opening rose of summer. By-and-by he consented, and so on an appointed day she led him by the hand into the Sunday-school, and asked the superintendent if he could give her a place to teach this little boy. He looked at the lad, but they had no such boys as that in the school. A place was found, however, and she sat down in a corner to win that young heart to Christ. Many would have looked on that effort with lofty contempt or hopeless despair; but she felt she had a work to do for the Master, and so she labored on, plying all the arts that a holy ingenuity could suggest or a Christ-like patience apply. Yet the one resistless element in the case was the holy fire of Christ-like sympathy that glowed in her heart, and that radiated forth from all she did. At length, light broke in upon his heart; he became a decided Christian. Some time after, he was standing at the railway station, when a train approached unnoticed by him and passed over both his legs. A physician was summoned, and the little sufferer looked up into his face the first thing after he arrived, and asked, 'Doctor, shall I live to get home?' 'No,' said the doctor, 'you are dying.'—'Well, then, will you tell my mother and my father that I die a Christian?' They bore away that little boy's body to the wretched hovel which he called home, and with it his last message—that he died a Christian! What a noble work was that young lady's in saving

that little wanderer ! What a splendid triumph of Christ-like sympathy !”

* * * * *

“Two gentlemen met on a holiday on a steamer as it moved in one of the Scottish lochs, and they talked with interest of many things, and among others of Sunday-schools.

“‘To tell the truth,’ said one, ‘I am not very enthusiastic in that kind of work. I was a teacher for many years, and after all I seemed to have done no good.’

“‘Well, *I do* believe in Sunday-school work,’ said the other. ‘As a lad I received life-long influences for good in my old class at school’; and he named the school with which he had been once connected.

“‘Were you *there*?’ exclaimed the other. ‘That was where I taught. Were you there in my time? My name is ——.’

“‘And I was your scholar. I remember you now, and recognize you as my old teacher.’

“The young man gave his name, and memories succeeded each other concerning the old school, so familiar to both in days gone by. There, side by side, stood the teacher who believed he had done nothing and the scholar whose heart he had won for Christ, and whose life was being consecrated to His service. The poor, despondent teacher had been, all unknown to himself, in the highest degree successful. He had not only led that soul to Christ, but through him he had set in motion a series of influences rolling on in ever-widening circles toward the great eternity.”

CHAPTER IV.

FORWARD MOVEMENTS.

WITHIN the last quarter of a century, many forward movements have been made in Bible-school work. An eminent divine, who has set his face toward the sunrise of eternity, describes the Sunday-school work of his day somewhat as follows :

“ A group of boys are on their way home. William says to John : ‘ We did eleven to-day.’ John says to William : ‘ Oh ! that’s nothing ; we did thirteen.’ Another boy is appealed to. ‘ How many did you do ? ’ He did nine, ten or twelve, as the case may be.”

This means that these boys, representing different classes of the school, were boasting of how many chapters of the Bible had been read in their respective classes during the session just closed. The goal of their ambition was the reading of a large number of chapters of the Bible. It is needless to say that great improvements have been made in instruction since those days.

Here we simply refer to those matters which are considered in the following chapters :

ARCHITECTURE.—This is a subject that is being dealt with from a broad, scientific standpoint. Instead of shoving the Bible-school into the worst part of the church building, whole buildings are being devoted to Bible-school purposes.

GRADING.—There has been a long, and in some quarters a fierce, struggle over the question of the wisdom of grading the Bible-school. Many objections have been offered to the graded school. These objections, however, are being gradually overcome.

TEACHING.—The practice of reading chapters in the Bible gave way to hearing recitations, which in turn, in many quarters, was superseded by talking on the part of the teacher. Now real teaching is done in many schools. The teacher is not satisfied until the pupil grasps an idea and gives evidence that that idea is understood. This teaching should be tested by examinations of the pupils.

NORMAL WORK.—The Bible-school has learned much from the day-school and the college. Tirades against poor teaching are giving way to instruction of teachers, in order to fit them for better work. Many of the State Sunday-school organizations have normal courses which they offer to the teachers within their respective territories. Township and city organizations carry on normal classes for the instruction of the teachers in the lesson for the coming Sabbath, and, better still, for their instruction in normal methods.

As an evidence of the advance made in this line may be cited a Normal Commencement held in Spencer, N. Y. The various churches held a union meeting. The names of those who had completed the various courses in normal work were printed on the programme. In the exercises, which were as follows, the essays were read by the normal stu-

dents, and the address was made by one especially interested in normal work.

Music.	Prayer.	Music.	Introductory.
Essay,	-	-	"Abraham."
Essay,	-	-	"Moses."
Essay,	-	-	"Golden Age of Israel."
Music.			
Essay,	-	-	"Kingdom of Judah."
Essay,	-	-	"The Four Gospels."
Essay,	-	-	"Paul the Missionary."
Essay,	-	-	"Paul at Athens."
Essay,	-	-	"A Pauline Church."
Essay,	-	-	"Jesus the Model Teacher."
Music.	Address.	Music.	Benediction.

BIBLE-SCHOOL PROFESSORSHIP.—While for some time theological seminaries have given more or less (generally less) attention to Bible-school work, it is only within the last few years that the subject has been thought worthy of consideration at the seats of learning. Now the hearts of advanced workers are cheered by the announcement that a Western college is raising money to endow a Bible-school professorship. This example ought to be quickly followed by other colleges and universities.

CHILD STUDY.—When normal instructors came to study the Book and how to apply it, they found great difficulty, because so many of the teachers knew little about the nature of those whom they instructed. Hence, arose a demand for the study of individuals. Child study has taken immense strides forward within the last few years. Books on the subject have multiplied, and in some places classes

are formed whose object is to bring before the Bible-school teacher the results of investigations on this subject.

MATERIAL.—Blackboard teaching, object teaching and teaching by symbols have resulted in many improvements in the apparatus and material provided for Bible-school workers.

PRIMARY WORK.—Its importance is being more and more realized. The kind of teaching necessary is more and more appreciated. The appliances to help the teacher are more and more improved.

PRIMARY UNIONS.—As advances have been made in primary work, the necessity for unions for the purpose of mutual helpfulness has been felt. Hence, we have to-day the International Primary Union, with affiliated unions in many states. For full information on this subject, see the "Primary Worker's Manual," published by the International Primary Union, 2006 Park Avenue, Philadelphia, Pa.

HOME DEPARTMENT.—For further information on this subject, see chapter xxiv.

INSTITUTES.—Sunday-school conventions have been held for many years. In connection with them are now being held institutes, which differ from the convention in that there is less of set speaking and more of skilled instruction given to the teachers.

ORGANIZED BIBLE-SCHOOL WORK.—For information concerning the International Sunday-school Association, address B. F. Jacobs, Chicago, Ill. For information concerning the Sunday-school work in any state, the secretary of the State Association should be applied to.

LITERATURE.—The forward movements in Bible-school work have resulted in the issuing of a vast amount of Bible-school literature, on both non-denominational and denominational lines. Books, magazines, and papers have multiplied, so that no Bible-school worker need be ignorant concerning any subject connected with Bible-school work. For a list of books and papers, see chapter xxxi.

P. S. A.—These initials are becoming well-known. They stand for a forward movement in Bible-school work known as “The Pleasant Sunday Afternoon.” This institution has some advantages and some dangers. It was originally started in those localities where it was very difficult to get adults into the Bible-school. It was intended as something separate from the school, and not in close connection with it. Its advantages are, that it brings together for Bible study a large number of those who would not, perhaps, attend the Bible-school, and that it brings into contact with such a number of earnest Christian workers, whose efforts are productive of much good along spiritual and moral lines. The dangers are, that it may become a rival, rather than a helper, of the Bible-school, and that the social and even the amusement features may push into the background the study of the Word and the consideration of spiritual and moral truths. This movement has been especially successful in Great Britain. As yet, it has not taken firm enough hold in our country to be judged with impartiality.

COMPARATIVE RELIGION.—Many journals give side lights from Oriental customs and religions which help the teacher to understand the Biblical references to those things. Little effort is made, however, to show what other religions teach, and what they really are in essence. This is left, for the most part, to secular periodicals, and is frequently to the detriment of Christianity. One has but to look at the advertisements in the daily papers of a great city to understand how aggressive some religions are. For example, Mohammedanism is being actively propagated in various parts of this country. Theosophy is gaining a stronghold. Our boys and girls, and the young people in our Bible-school, hear and read about these things. If they are to receive instruction concerning them, that instruction should come from those friendly to Christianity. I know a boy in a mission Sunday-school who frequently attends lectures on theosophy, and comes and tells his teacher what he hears. Of course, he hears nothing that is going to make him a better Christian. It is not possible to make every teacher a master of Comparative Religion, but some instruction should be given, so that such a boy as the one referred to above could have some Christian teacher to instruct him concerning the relative value of theosophy and Christianity. Two suggestions are offered. There might be in the school one person who would make a specialty of studies in Comparative Religion, and be prepared at the teachers' meeting to give the results of the study whenever the lesson of the day

calls for a comparison of Christianity with another religion. In the second place, more information might be given in our Bible-school periodicals on this subject. Many of them have little or no reference to other religions of such a character as will help the Bible-school teacher, or help the enquiring pupil.

CHAPTER V.

THE MODEL BIBLE-SCHOOL.

AFTER listening to a discourse on the ideal Bible-school, or visiting a so-called model school, the worker in the average school is often discouraged, feeling that under existing circumstances there is little use to talk about the ideal or to strive to imitate the model. While there are often grounds for this discouragement, there are very good reasons for holding up high ideals and for striving to imitate a good model. Unless there is something better, to which we strive at least to approximate, we shall go backward in our work. If one cannot realize all one's ideals, he may at least strive to attain to some. This striving will make both him and his school better than if he were perfectly satisfied with things as they are. The following picture of a model Bible-school may stimulate thought :

MASTER.—In the Bible-school there is a Master, but the master is Christ, and all the workers are brethren in Christ. The result is that instead of

quarrels there are prayers; instead of each one striving to maintain his or her rights, one in honor prefers the others. Now, reader, do not throw down the book and say: "There is no use of going any farther; this is impossible. It is simply theoretical." The only way to begin to make it possible is for you to begin to act according to it. In the ratio that you do, in that ratio will the school be brought a little bit nearer being a model Bible-school.

IDEALS.—The model Bible-school has certain ideals which are kept constantly in the foreground, and toward realizing which an unceasing effort is made.

First: The conversion of every one in the school is aimed at.

Second: The ideal man, Jesus of Nazareth, is constantly held up as the example after which every one in the school should pattern. Character building along the line of this ideal is constantly aimed at.

Third: A very high ideal is maintained in regard to the Bible-school being one of the best agencies for bringing the young to Christ, and for developing the Christ-like character.

BUILDING.—The model Bible-school has a building suited to its needs. More and more is architecture becoming a feature of advanced Bible-school work. It is a mistake, however, to suppose that the building is everything. Said a worker recently to the superintendent of a school that is striving to be a model: "It is your building that does the work." This is not true. The school was there

before the building was erected. The building came largely because the school was striving for the very best. Hence, if the building is not all that it might be, there is no reason why the school should not follow the very best model. If it is possible to have a suitable building, it will be easier to attain to the very highest ideals.

PUPILS.—In the model Bible-school two principles are laid down with reference to the pupils. One has to do with the selecting of pupils. This is a matter which it is very difficult to get many Christian workers to understand. Some believe that the only way to be Christ-like in Bible-school work is to throw open the doors and let all who will come. This is a great mistake, and is one of the reasons for the truth of the sayings : “The Sunday-school is a reservoir ;” “The Sunday-school is a great sieve.” Should there be but one Bible-school in the community, then all who come should be admitted without any reservation. Where, however, as is generally the case, there is more than one Bible-school in a given locality, great care should be taken in selecting for admission only those who ought to be in each particular Bible-school. This will prevent rivalry, and tend toward that brotherly love which is so necessary among Christians of various denominations. For the method of selecting pupils, see “Trial Class.”

The other principle has to do with retaining pupils in the school. After a careful selection has been made of those who have a right to admission, and who ought to be in a given Bible-school, then

no effort should be spared to keep them in that school.

ATTRactions.—The model school is very attractive. Much is done to attract the pupils; but the attractions are of a high order, and always with a spiritual end in view.

1. The opening exercises are made very attractive. They are varied from week to week, and are of such a character that not only do different officers and teachers take part, but the school as a whole has a part in the services. The superintendent, who, at the opening exercises of his school for several successive Sabbaths, reads the first Psalm, will be obliged to change his methods before he can have a model school, good as the first Psalm is.

2. Various kinds of supplies, which are needed for the use of the school, are obtained to aid in its attractiveness; for example, a good hymn book is provided for every pupil. Bibles are in the pews. There is a blackboard for review exercises, and from time to time new supplies are obtained and used for the purpose of adding attractiveness to the services.

3. A welcome is extended to all who come. The new-comers who wish to become members of the school are looked out for by one especially appointed for that purpose. Those who simply visit the school, without wishing to become a part of it, are welcomed by one who has that duty to attend to.

TEACHERS' MEETING.—No school can be a model one that does not sustain a teachers' meeting. As this matter is fully discussed in Chapter VIII, we need but refer to it here.

OFFICERS' CABINET.—The model Bible-school reaps the benefit that comes from frequent consultations among the officers of the school, as explained on page 49.

COÖPERATION.—One of the distinctive marks of the model school is that all the members thereof coöperate with one another—see page 79.

PROTECTION.—In the model Bible-school it is the duty of the superintendent to protect the members thereof.

1. He protects the school, as a whole, from outsiders who would interfere with the rights of the members by coming in, making speeches, and introducing matters extraneous to the work of the Bible-school.

2. He protects the teachers against the thoughtlessness or manifestation of ill-feeling on the part of officers or other members of the school. For example, he will not allow the secretary or the librarian to disturb the teacher during that portion of the time which is allotted to her for class work. He will not allow one teacher to interfere with the work of another teacher.

3. He protects the teacher from the scholars, and the scholars from the teachers, whenever such protection is needed.

GRADED.—The model Bible-school is graded. For hints on this subject, see chapter XII.

TESTS.—In the model Bible-school there is a series of tests to determine what progress is being made in the reception of truths—see page 74.

REWARDS.—In the model school, instead of prizes attainable by only a very few, or gifts bestowed promiscuously, without any idea of merit, rewards for merit are offered. It is a very serious question, well worthy of earnest consideration, whether these rewards should have a monetary value. There is a kind of reward which has but small commercial value, such as honor rolls, certificates of merit, etc., which may have a very high honorary value, because of the efforts which must be put forth to obtain them. In the consideration of the question of rewards, the chief point to be borne in mind is, that the school should not be treated as a mass, but as individuals, and that those individuals who do well should in some way be rewarded for their efforts, while those who are careless or indifferent should not be given the reward obtained by others.

WELL-BALANCED.—The model Bible-school should be an all-around school. Many schools point with just pride to some particular feature connected therewith which is worthy of imitation. For example, some have one or more large adult classes. Some have very large primary classes. Some have one feature, some another. There is always a danger, in emphasizing one or two features, that other features will be neglected. The true theory in the model school is, that old and young should meet at a given time and place for the study of God's Word. Hence, too much attention should not be paid to the primary at the expense of the adult department, nor should the adult department be considered to the detriment of the primary.

OUTSIDE AGENCIES.—The officers of the model Bible-school are not content to have the school exert its influence on the Sabbath only, but they strive to have it extend its influences into the week-days, for the purpose of benefiting its members.

1. Much visiting is done by the teachers themselves, where this is possible, and, where it is not possible, by missionaries or others specially appointed for this work.

2. Letters are written to the pupils when they are sick, in trouble, or absent from their homes.

3. Week-day or week-evening meetings are held for the purpose of reinforcing the truths taught on the Lord's day. The character of these meetings will be determined largely by local conditions—see chapter XXIII.

The officers and teachers keep in their minds and on their hearts the needs of the pupils, and there is much prayer for the school as a whole, as well as for particular members of it during the week. This praying will be in private by those most interested in individual cases, and at the social meetings of the church and at the public services.

CHAPTER VI.

HUMAN NATURE.

A FEW years ago, in one of our large cities, there was opened a new public school. It had all the best modern conveniences, and all the appliances

that money could procure. Two weeks after its opening, the principal of another school in the same city visited the beautiful building. Before going upstairs, he made an examination of the yard. He found that, although it had been in use for only two weeks, the boys had scribbled all over it objectionable matter. Going upstairs, he said to his brother principal: "What is the greatest difficulty that you have to contend with in your school?" The answer was: "The hardest thing I have to contend with here is the fact that my pupils won't study at home." It is not difficult to make an inference concerning the principal of the new school. He certainly did not understand those with whom he had to deal. The lack of study on the part of the pupils at home was one of the things that should call for fewest complaints. The human nature of the pupils, as shown by their actions downstairs, should have given the principal most concern.

If we were to question many superintendents of Bible-schools as to what would help them most in their work, there would be many answers. Some would say: "We need more money;" others would say: "We need a better building;" still others would say: "If we were in a different locality, we could do better work." A few would assign all these reasons as causes for lack of success.

While lack of money, poor buildings, and bad surroundings are obstacles to good Bible-school work, they are not the chief obstacle, for that is to be found in human nature itself. Jesus, the great

teacher and tireless worker, found that the most difficult thing with which He had to contend was human nature. Hence, the plea is made that Bible-school workers seriously consider the problems that are presented, because human nature is what it is.

No Bible-school can be successful unless the officers and teachers are willing to acknowledge that they themselves are human, and therefore liable to make mistakes, be influenced by passion and prejudice, and to view things from the wrong standpoint. Much is gained where this point is conceded. On the other hand, little can be done where the workers in the school do not recognize the defects and obstacles that arise from their own human nature.

No superintendent who overlooks the human nature of the members of his school can hope to be successful. Theoretical knowledge of methods amounts to little unless there is a knowledge of persons. The very best plans amount to nothing if the human nature of those for whom the plans are proposed is overlooked.

No officer who does not make allowances for the human nature of the other officers and of the teachers of the school can be successful. One cause, perhaps, for the large number of resignations from Bible-school work is this very neglect to consider that the workers are all human.

The teacher who does not learn to make allowances for her pupils' human nature cannot be successful. One of the most human of men of whom I have any knowledge fails at just this point. While he offends nearly all with whom he comes

in contact by his oddities and idiosyncrasies, he makes no allowances for freaks of nature in others. Hence, with a most fervent zeal and an earnest desire to do good, for years he was a failure as a teacher. Now he is beginning to be successful, because he is beginning to realize what he is himself, and how patient the Lord has been with him for many years. As this realization comes to him, he is better able to understand others, and understanding them to do them good. The development in this worker suggests four hints :

1. Study yourself to discover how intensely human you are, in spite of what grace has done. Burns never asked for anything more needed by the Bible-school worker than when he cried :

“ Oh ! wad some power the giftie gie us
To see oursels as ithers see us.”

2. Study others, not to expose their faults and foibles, but to make allowances for them, and thus to avoid friction. One of the most peculiar men that I have ever met will come very confidentially and tell how peculiar someone else is, and will often refer to peculiarities in others, while others are talking of those same peculiarities in him.

3. Study the man Jesus as He went about dealing with human nature. Peter, John, Matthew, Nicodemus, Zaccheus, the Samaritan woman, and others with whom Jesus had to deal were human ; yet, recall what He did for them, and how He was enabled to benefit them, because He understood and made allowances for their human nature.

4. There is only one way to drive out human nature. That is by allowing the Divine nature to come in and take its place. Human nature may be helped in many ways. Education, experience, travel, etc., will do much, but not all. In many schools the majority of workers are young. They have a limited education, and they cannot travel; still, they should not despair. When the heart is opened to the Lord, He comes in, and He can do away with the oddities of human nature as none other can.

“Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech.”

CHAPTER VII.

BIBLE-SCHOOL OFFICERS.

IN connection with the officers of the school, three questions have been so frequently discussed that we need but briefly answer them here.

1. What officers should the Bible-school have? That depends upon the size of the school and local conditions. No rule can be laid down. Some schools have only one officer, others have a dozen to twenty. There is one officer, to whom perhaps little heed is given in many schools. That is, the

Holy Spirit. We say, without cant or sentiment, that if the Bible-school is to do the best work possible, the Holy Spirit must be the chief officer. The writer has recently read one of the best small works on the Bible-school that has ever come under his notice. It is called: "An Up-to-Date Sunday-school." It contains in a very compact form very many useful hints. There is, however, in it no reference at all to the Holy Spirit. This may be an unjust criticism, as the committee who compiled it might declare that it was not their intention to speak of spiritual forces. However this may be, it is to be feared that in the effort to make our Bible-schools up to date, we are losing the power that comes from contact with the Spirit, who alone can supply spiritual power.

2. What shall be each officer's duty? That is a matter for mutual arrangement. There are certain well-defined duties which it would be superfluous for us to name here. There are other duties which must be agreed upon by the various officers.

3. How shall the officers be elected? Denominational polity or usage must decide here. Where there is no rule, or in Union schools, the best method of electing officers is by the teachers, and as a rule their terms should be for one year.

CHARACTER. It is a trite saying that there are exceptions to every rule; so in Bible-school work there are exceptional places. For such places the best advice that can be given is: Do the best you can under the circumstances. In most schools, however, it is possible to make a selection, and

surely the very best men and women obtainable should be selected for officers for the school, which has for its object the teaching of the Word of God. It has been rumored that drunkards and immoral men have been elected to positions in Bible-schools, because of the size of their purses or the influence that they are supposed to exert in various directions. Such elections are sad mistakes, and sooner or later will result in hurt to the school.

Take, for example, the superintendent. What sort of a man should he be? We answer :

1. Spiritual. He is to be the spiritual leader of a greater or less number of children and young people. It has often been questioned as to whether the pastor or the superintendent exerts the more influence. We have no hesitation in declaring that in many respects the superintendent exerts more influence than the pastor.

2. Clean. By this I mean morally clean, ethically clean, a man who is transparent and whose character is such as mothers can point to and urge their boys to imitate.

3. Humble. The man who thinks too much of himself will not be able to do many things that must be done, if the Sunday school is to do its best work. Many a school has been paralyzed by the pride or conceit of the man at its head.

4. Big. Not in height or girth, necessarily, but big in heart and big in sympathy, a man that is so large that he is above all petty meanness. He need not necessarily be a man of culture or of finished education, but he ought to be a man that

is striving to attain to the "measure of the stature of the perfect man in Christ Jesus."

FITNESS.—A man should have a certain fitness for the office that he tries to fill. Character is not here referred to, but the ability to perform the duties naturally connected with the office. For example, a man might make an ideal secretary who would be a failure as a superintendent or associate superintendent. It would be a sad mistake to put a man who knows little about music in as a music leader of the school. A man might have great executive ability without being able to perform the duties that pertain to the opening and closing of the school. He would make a better associate or assistant superintendent than superintendent.

NUMBER.—We have referred above to the number of officers needed for a given school. There should be as many officers as are needed, and the labor connected with the working of the school should be so subdivided that it will not fall heavily enough upon one or two to overburden that one or those two. At a Sunday-school convention a lady stated that she was the associate superintendent, the secretary, the treasurer and the pianist of a large school. Those who heard her declared that she was "a jewel." One of her listeners said that as soon as he could get a Sunday off he would visit her school. When the time came for his visit, this worker was lying on a bed of sickness. She had tried to do too much, and of course had failed.

SUBSTITUTES.—Wherever it is practicable, there should always be a substitute for each officer of the

school. There are two reasons for this. There will then always be someone ready to take the place of the officer, when that one is absent for necessary reasons, and again there is always someone in training for the position which may be vacated at any time. In many schools, when a valuable officer dies or removes from the neighborhood, there is consternation, because there is no one ready to take his place. By having a substitute, the difficulty is in a measure obviated.

In very small schools, where the working force is limited, it is difficult to have such substitutes. In their place what may be designated as an "all-around man" is suggested. That is, have someone who has no particular office, but who is trained in all parts of the work, so that in an emergency he can supply the place of any officer of the school. It would not be a bad idea even in large schools to have such a man, or such a woman. With the best planning and the greatest endeavor to provide against emergencies, they will occur. The all-around man can be used in such emergencies.

CABINET.—The officers of the school, or, in a very large school a certain number of them, should be associated with the superintendent in a cabinet. To this group other names are given, such as executive committee, council, and so on. In some places, in addition to the officers, two or more teachers are elected to represent the teaching force. This cabinet or executive committee should meet at least once a month, should plan for the welfare of the school, should prepare suggestions for the teachers

to act upon at the business meeting, should settle differences of opinion that may arise from time to time, and should be constantly on the lookout for improvements to be introduced into the school.

COÖPERATION.—It is related of a certain pastor of a large church that he consults with his official brethren, and after they have decided on a certain course of action he does just as he pleases, or as he thinks best. Such a man would not make a good officer for the Bible-school. The officers strive to secure the coöperation of the pupils in the working of the school. Their striving will be in vain, unless they coöperate among themselves. See chapters X and XI.

There are three questions frequently asked that may be referred to here :

1. What is the pastor's relation to the school? The answer is : He is the pastor of the school. He is not the superintendent, except in extreme cases. He should not be a teacher, and he certainly should not be a pupil in the school.

2. Should the pastor be superintendent? This question is partially answered in the above paragraph. There are exceptional cases, where the pastor ought to be the superintendent, but as a rule he should not be the superintendent. Many reasons might be given for this answer. One is that by becoming superintendent he loses, in a measure, the influence that he might exert in the school as its pastor.

3. Ought non-professors of religion to be officers of the Bible-school? There may be an exception-

al case where it is best to give a non-professor a position in the school, but as a rule those who are at the head of an institution, the object of which is to bring souls to Christ and to build them up in Christ, should know Christ themselves and be followers of Him.

CHAPTER VIII.

THE TEACHERS' MEETING.

THE foremost workers in the Bible-school have no doubt at all as to the value of the teachers' meeting. The practical difficulties in the way are what keep many schools from having one. Some one in each school should agitate the matter until such a meeting becomes a recognized feature of the work of the school. The questions concerning leader, time, place and methods are secondary, and should all be subordinated to the main one which is:—Will it not benefit our school to hold a teachers' meeting? Until that question can be truthfully answered in the negative, it should not be put aside.

The following will help to answer many of the questions concerning practical difficulties :

I.—WHAT SHOULD IT NOT BE ?

1. A place for sociability alone. The social element in human nature should never be forgotten, and we shall give it its due place further on ; to

allow it to predominate will prove destructive to the teachers' meeting. Teachers' meetings have been blighted by gossip. Flirtation is another disease that has proven fatal to many teachers' meetings. Young men and young women who think more of one another than they do of their work, or of God's Word, meet, ostensibly to study the Scriptures, but really, to be in one another's company. Is it any wonder such a meeting dies?

2. A debating club. Two things should be religiously excluded from the teachers' meeting, even if it is necessary to secure the services of a police officer to keep them out. They are, personal and church quarrels and theological discussions.

a. Quarrels. If the quarrels cannot be healed, they must be kept out of the teachers' meeting.

b. Theological discussion. Whatever you think of the theological discussions that now agitate Christendom, do not voice your thoughts in teachers' meeting, nor ask any one else what he thinks of them. So, also, of those questions of doctrine, polity or practice which separate the different sects of Christians, and which, perhaps, will never be answered in this world. Exclude them.

3. A place to ride hobbies. After people know your opinion on a given subject, and what you would like them to do in reference to it, it only irritates them to have you refer to it. Unless there is a moral question affecting the school involved, do not bring up the subject in teachers' meeting, nor allow it to be brought up. I have seen noses elevated, shoulders shrugged and eyes directed

toward the clock, when the man with a hobby began to speak of it to those who had heard all about it many times before.

4. A lecture. If you are the leader of a teachers' meeting and are fond of talking, go to teachers individually and ask them why the meeting is not a success. If they are not afraid of you they will answer: "You talk too much." Take the hint, my brother leader, and make a vow that you will consider that meeting a failure in which you cannot get others to so follow your lead that they will do a considerable part of the talking. About one leader in a thousand can lecture on an ordinary Bible-school lesson for forty or forty-five minutes in such a way as to interest, instruct and edify his hearers.

5. A show off place. What do I mean? Do you not know? Have you never met a man who never came to teachers' meeting unless he had studied up some point remotely connected with the lesson, which no one else had thought of, and which he sprung on the meeting at the first possible opportunity in such a way as to give a chance for showing how much he knew on the subject? A teachers' meeting can stand one such, when he does not come often; but where there are two or three, they should have a meeting place by themselves.

6. A business meeting only. I know a school of about five hundred members that sustains a teachers' meeting. There is a hurried gathering of teachers on the Sabbath once a month, just after the close of school. Sometimes ten or fifteen

minutes are spent in business. Sometimes the meeting lasts longer. This is improperly called a teachers' meeting.

7. For study alone. I once heard of a successful teachers' meeting that met after prayer meeting, on a week evening, when only half an hour could be given to the study of the lesson. The leader in a well-arranged talk of fifteen minutes told all that he could about the lesson, and then for fifteen minutes those present asked questions on the lesson, which were answered by those best able to do so. Such a meeting as this is better than none at all, but it could be made a far greater factor for good by having more time, and by doing something in addition to going over the lesson.

Understanding what the teachers' meeting should not be, we are ready for the second question:

II.—WHAT SHOULD IT BE?

1. It should be a meeting for prayer. The leader should ask for requests for prayer. The teachers should be encouraged to make known their difficulties, so that united prayer may be offered for help. Pupils should be prayed for by name, classes should be remembered according to their peculiar needs; the absent, the sick, the discouraged, the troubled teacher or pupil, should not be forgotten.

2. Consecration. "If we give ourselves to the Lord once, is that not enough without our reconsecrating ourselves at every teachers' meeting?" said a teacher to his superintendent after the question of consecration had been discussed. Not two

months after that the superintendent heard a third party speak to that teacher in such a way as to show that the teacher had deliberately lied. The teacher was a Christian and will be among the redeemed, but he certainly had need to renew his covenant with the Lord. What better time to do so than just before beginning the study of that portion of the Word which is to be given to young souls on the following Sabbath?

3. Sympathy. Experienced teachers, who have been through the fire, can help younger teachers much by sympathizing with them in their difficulties. Frequently have I seen young teachers gather around an older one after meeting and say: "Oh I thank you for what you said to-night. I never supposed that you had such difficulties as those that trouble me. If you could overcome them and become a good teacher there is hope for me, and I will try my best."

4. Planning. All plans for the school at large should originate in the teachers' meeting, or, at least, be explained and ratified there. The large number of teachers, who are acting independently and often ignorantly, could be made intelligent co-operators by a very simple process, viz.: Let all new plans be thoroughly discussed and understood before they are put into operation. Where shall this be done, if not in the teachers' meeting?

5. Study of Scripture. The lesson for the coming Sabbath must necessarily claim the largest share of attention, but the aim of the teacher should be to gain a comprehensive view of the Word as a

whole. Everything that will help in this direction is to be encouraged and practiced in teachers' meeting.

6. Study of the pupils. It is not enough to know the lesson. The teacher must know the pupils in their relationship to that lesson. Every teacher should endeavor to ascertain three facts for every Sunday.

a. What have my pupils been incorrectly taught about this lesson?

b. What do they know of the lesson?

c. What do they not know of the lesson?

Until he has answered these questions he cannot do the best kind of teaching. At the teachers' meeting, the teachers may be helpful to one another by narrating their experiences in regard to how they get to know their pupils. Here again the experienced teacher may help the novice.

7. Study of how to apply the lesson. The teacher who expects success must know the text of the lesson, the facts connected with the lesson, the doctrine derived from the text, the spiritual truths and practical duties growing out of the doctrines, and, finally, how to apply these truths and duties to the life of the individual pupil. This last is the most important of all.

8. Sociability. In large schools, especially mission schools, the teachers will not become acquainted with one another unless they come together in a social meeting. One of the best plans known to me is to have the teachers tarry for a few minutes to talk with one another, and to be introduced to the

teachers who have just come into the school. The evening of the teachers' meeting preceding Review Sunday can be given up to a social meeting. "Teachers' Teas" have been introduced into this country from Scotland. The workers meet about seven o'clock for tea and an hour is spent at the table. Then for half an hour business connected with the school is transacted. Then for another half hour, someone speaks on a theme connected with Bible-school work, or there is a discussion of a question announced beforehand. About nine o'clock the meeting adjourns, and those who wish can remain for conversation.

III. WHO SHALL LEAD THE TEACHERS' MEETING? This is a most important question, for poor leaders are responsible for the untimely death of many meetings. The fact that a man occupies a certain position in the school or in the community is of itself no reason why he should lead the teachers' meeting. The superintendent should not lead because he is superintendent. The pastor should not lead because he is pastor. The most intellectual, or the brightest, or the wealthiest, or the oldest among the officers and teachers should not lead simply because he is the most intellectual, or the brightest, wealthiest or oldest. One who is a specialist, and very successful in some other line, may make a very poor leader of a teachers' meeting. Above all, the man who is very anxious to lead is not necessarily the best fitted to do so. Who, then, shall lead? The one who has the greatest power in bringing Scripture truth to the

level of every day life. In other words, the man or woman who can best help the teacher, and through the teacher help the pupils to get from God's Word that which will bring them close to Him, and help them in their everyday life, is the one to lead your meeting. No one need expect successfully to lead a teachers' meeting who has not the determination to give much time to the study of the lesson and the consideration of the needs of the teachers, the pupils and the school. Said a busy pastor, who was also leader of his teachers' meeting: "Neither of my sermons takes as much time and study as does my preparation for teaching the lesson." H. P. Haven, the model superintendent, after forty years of successful service, was more particular than ever to make careful preparation for every teachers' meeting.

IV. WHEN SHALL THE TEACHERS' MEETING BE HELD? The possible answers may be grouped under three heads:

I. Hold it on a week evening after some of the regular church services; the reason being that this will insure a larger attendance. The writer knows of one case, where this plan worked like a charm, as long as a proper leader managed it. The meeting was held for one-half hour after the Wednesday night prayer meeting, and the teachers attended with marked regularity. There are, however, three serious objections to this. First, it divides the interest between the two meetings. Second, everything must be done in a hurry. Third, the teachers are apt to be tired out before the meeting

begins, and hence the power that comes from freshness is lost.

2. Hold it on the Sabbath, before or after the school sessions or one of the church services. This plan has been successfully carried out in country districts, where the teachers are scattered. In a sparsely settled region, where the school session was held in the afternoon, for years the superintendent, directly after the close of the school, met the teachers for the study of the lesson for the following Sunday.

3. Hold it on a week evening not occupied by any other service. This plan has been adopted by a majority of the city and country schools. Its advantages are many. There is no other meeting to divide the interest ; time can be given to the lessons and the needs of the school, and the meeting may be closed in time to allow the teachers to have a little chat afterward and still be home in good season. As to which evening of the week should be chosen the chief consideration is : What will best suit the majority of those who ought to be present ? By all means have it as near the end of the week as possible, and that for two reasons : first, to give opportunity for the much needed preliminary study ; and, secondly, to put the emphasis on the lesson near the time of teaching. The important point is to hold the meeting once every week.

V. WHERE SHOULD THE MEETING BE HELD ? There are some places in every community where it should not be held. It should not be held in the home of a crank who will exhibit his crankiness

while the teachers are present, nor in the home of a person who is not liked by the teachers. It should not be held in the houses of the wealthiest men of the community, for some of the poorer teachers will not want to be present there. It should not always be held where two or three insist that it should be held. In a word it should be held in the place that will suit the largest number. Ordinarily this is the church or Bible-school room. Next best to this is some house centrally located, the owner of which has the faculty of making the teachers feel at home. In country places it might be held in different parts of the district for different weeks. This would give all an opportunity to attend some meeting. Finally, it makes little difference, what or who or when or where, if you do not make up your mind to have a meeting, and are not willing to work for it. Sustaining a teachers' meeting means work, and someone must do that work.

The following is suggested as a specimen outline for a teachers' meeting :

7:40 to 8 o'clock. Informal consideration of questions relating to the welfare of the school, the needs of the teacher and the pupil, carried on mainly by questions put by those desiring information and answered by those best fitted to do so, the superintendent or someone agreed upon acting as a chairman and preserving order.

8 to 8:10, Prayer and consecration.

8:10 to 8:55, Study of the lesson for the following Sunday.

8:55 to 9, Prayer and praise.

9 to 9:15, Conference on some practical question connected with the welfare of the school. The question should be announced the week before and two classes of workers urged to be present ; those who are anxious to learn something about it and those who have something to contribute towards answering the question.*

Once a month, all but the devotional exercises and the study of the lesson should be laid aside and a business meeting held, at which the results of these conferences should be gathered up, and what is good and needful should be adopted by vote as the rules of the school.

The objection that may be made to the above schedule is that it will take too much time. Remember that in practice it divides the meeting into three distinct parts, viz, 7:40 to 8, 8 to 9, 9 to 9:15, and it is not demanded that all the teachers be present at all three parts. Those who cannot come so early, can get to the meeting at 8 o'clock and have all the benefit of the devotional exercises and teaching, and those who must go early can leave at 9 o'clock and still have been very much benefited.

*NOTE.—For this conference may be substituted a Normal Class.

CHAPTER IX.

WHO SHOULD ATTEND THE TEACHERS' MEETING?

IN order to intelligently discuss this question, we must answer two preliminary questions:

FIRST.—What is the object of the teachers' meeting? If there seems to be no well-defined object other than meeting for the sake of meeting at certain stated times, perhaps going through a routine in which but few are interested, it makes but little difference who attends. On the other hand, if it is clearly understood, that the teachers' meeting exists for the sake of the best interests of the school and that at it the constant aim is to bring the school in all its departments to a high state of excellence, then the workers should esteem it a privilege as well as a duty to be present.

SECOND.—What is to be done at the teachers' meeting? If week after week the exercises for the most part consist in some one standing before the teachers and in a rambling sort of a way telling what he has culled from commentaries and the lesson helps in reference to the lesson, then those who have access to the commentaries and the helps may be excused for staying at home and seeking that information for themselves. But if there is an intelligent interchange of ideas on the lesson, an earnest consideration of how best to apply its truths to

the pupils and a discussion of plans and methods of work, then there is not one of the teachers who knows so much that he can afford to be absent and not one of them who knows so little that he can feel at liberty to remain away.

For the sake of mutual helpfulness and to raise the standard of the school, the following should attend the teachers' meeting.

I. THE OFFICERS OF THE SCHOOL. In many cases the superintendent is the leader of the teachers' meeting, but where he is not, he and his associate superintendent, if he has one, should be present. True, they may not intend to teach on the Sabbath, but are they for that reason justified in remaining in ignorance of the lesson and of what is to be taught? Moreover, their experience is worth much to the teachers, and their counsel and suggestions should be valuable.

How often do the librarians, the secretaries and the music leaders absent themselves from teachers' meeting on the plea that they are not going to teach. Many of them forget that they need instruction in God's Word, and the fact that they are to be engaged during the school session in caring for the machinery side of the work is the best argument that they should meet with the teachers to get all the spiritual good that they can. Besides, in the best schools the idea is growing that the school is a unit, that it should move forward in harmonious action. This thought is emphasized and made prominent when the officers meet with the teachers and become familiar with what is being taught

from week to week. (I have seen music leaders who did not know the title of the lesson until they came to school. You can imagine how well they were able to select hymns that would emphasize the truth being taught.) Moreover, the study of the lesson should not take all the time of the teachers' meeting. The officers should be present to consult with the teachers in reference to plans of work and to endeavor to secure their coöperation in carrying out those plans.

II. THE TEACHERS.—“Of course the teachers should be present,” you say. But is it not a fact that a considerable percentage of the teachers in even the best schools act as if the teachers' meeting had no claim on them? All teachers cannot be present. There are those who live at too great a distance to come, those whose duties prevent attendance, and those whose health will not permit them to come out at night. Making due allowance for such, there are many who ought to be in the teachers' meeting and are not. The teachers who know very little about the lesson should be present to gain knowledge. Those who know considerable about the lesson should come with the double object of getting and giving. Those who know a great deal about the lesson, perhaps more than the leader himself, should come to give the others the benefit of what they have.

Someone inquires: “But what about the Bible class and the primary class teachers? Their classes require peculiar forms of presentation of the truth. You cannot expect them to be present!” Yes, I

do, if the fact that they are Bible or primary class teachers is the only reason for their absence. Every class needs peculiar forms of presentation. Should, therefore, all the teachers remain away? No teachers' meeting is doing what it should unless there is a constant effort made, not only to learn the truths of the lesson, but also how to apply those truths to the individual pupils. True, the needs of the Bible class and of the primary class cannot be considered at every meeting, but they should receive their due share of attention. Further, when the truth in its bearings upon the intermediate pupils, who form the larger part of the school, is intelligently discussed, there will be much in the discussion that will be profitable for the Bible class and the primary class teachers.

There are two other classes of teachers who are apt to look down on teachers' meetings as being something intended for the younger teachers. These are the teachers who, through long experience, have become very successful, and who can prepare the lesson best according to their own methods; and, secondly, those who have the means of getting help on the lesson which the ordinary teacher cannot obtain. If such teachers could attend the teachers' meeting and do not, they are very selfish. Just think of how much their experience would be worth to the young, inexperienced, and perhaps discouraged teacher. Just think of what a help they could be by bringing their stores of information on the lesson for the benefit of those who are not so highly favored. Brother, sister, do not be selfish. Do not

remain away from teachers' meeting because you feel that it will not pay you to come. If you cannot get, you can give. "It is more blessed to give than to receive."

III. SUBSTITUTES.—Some teachers object to have their pupils who act as substitutes attend teachers' meetings, because they say it is harder to teach when there are two or three in the class who have already been taught the lesson. This, it seems to me, is a childish objection. The good teacher ought to rejoice that there are some in the class who are full of the lesson. They can help her in making it clear to others. Substitutes should be urged to come *regularly* to teachers' meeting, both for the sake of the information that they will acquire for future teaching, and also for the sake of forming the habit of being present.

IV. THE PASTOR.—Where the pastor is a teacher in the school, he should attend the teachers' meeting, to contribute his share to the general fund of information and to the discussion of plans. Where he is not a teacher, he should attend occasionally, to show his interest in the school, to help the workers, and to gain a knowledge of the school and of what is being done in it. From his experience and his reading, he will be able to give many hints which will prove of the utmost value to the teachers.

V. FRIENDS OF THE SCHOOL.—Occasionally it will be well for parents and others interested in the school and the pupils, to attend the teachers' meeting, so that they may assure the teachers of their

interest in, and coöperation with, their efforts for the good of the pupils. Such visitors will often better understand the difficulties of the officers and teachers, and thus be able more intelligently to help them. A suggestion, now and then, from the standpoint of a parent or an outsider, may lessen the difficulties.

VI. VISITORS FROM OTHER SCHOOLS.—Workers visit successful Bible-schools in order to learn something for the improvement of their own schools. Why should not visitors from other schools be welcomed at the teachers' meeting, when they come in a teachable spirit? Such visitors could not only carry away much that would be of advantage to their own schools, but they might also be able to give information or to make suggestions that would be helpful to the workers whom they visit.

This suggests another point. In large cities there are union classes for the study of the Bible-school lessons week by week. While every school should have its own teachers' meeting for business, and while it is best to have its own meetings for study, there are communities where the various schools could combine in a weekly meeting for the study of the lesson. Under the proper management such union meetings are sources of blessing to all the schools represented in them.

CHAPTER X.

COÖPERATION IN STUDY AND IN TEACHING.



THE above diagram represents an ideal method. If we cannot reach the ideal, we may approximate to it.

At the center is the word of God. The central personage is the leader—be it superintendent or

someone else makes little difference—who has the oversight of the whole scheme, both in its theory and in its practical development.

CIRCLE 1 represents the teachers individually studying the lesson at home.

CIRCLE 2 are the teachers studying the lesson in teachers' meeting. The last part of this study hour should be occupied by someone who puts the teaching of the lesson into an outline, which, with modifications, may be used by all.

CIRCLE 3 are the teachers supplementing the work of the teachers' meeting, by conversation and references as opportunities present themselves. It also includes the use of such helps as may have been suggested at the teachers' meeting; e. g. books in the Bible-school reference library may have been recommended. The leader, or some teacher, is often able to supply others with literature. A noted leader of a union class of teachers generally has some literature bearing on the lesson, which he distributes at the end of the session.

CIRCLE 4—The teachers teaching the lesson in classes. Those who have been at teachers' meeting will teach in accordance with the outline, and thus be preparing for what comes next.

CIRCLE 5—Daily review from the platform (see page 72).

CIRCLE 6—Quarterly review from the platform (see page 72).

CIRCLE 7—Written examination on a week-night just after the quarterly review.

CIRCLE 8 represents the HOLY SPIRIT, whose influence should permeate all these exercises, and whose direction should not only be invoked, but followed by all, whether acting as student, leader of the meeting, teacher of the class, or conductor of the review. Otherwise, the employment of the best methods will not result in spiritual fruitage.

SOME QUESTIONS

will naturally be asked in reference to the above scheme. The answers will be given, not to bolster up a theory, but from actual experience.

IS SUCH A PLAN PRACTICABLE?—Yes. The writer knows a school where it has been in actual operation for a number of years. That school is noted for having trained its own teachers. The plan was once shown to an earnest Bible-school worker, who was also a successful public-school principal in a large city. He declared that it not only could, but ought to be applied to the study and the teaching of the Word in Bible-schools both large and small.

WHAT IS THE FIRST STEP necessary to put the plan in operation? Have a teachers' meeting, even if only two teachers and the leader will attend.

WHAT IS THE SECOND STEP?—Let those present at the teachers' meeting agree upon the general plan of study and teaching which they wish to put into operation in the school. (The above outline is a specimen. It may be altered or modified to suit existing conditions.)

WHAT IS THE THIRD STEP?—When the plan has been agreed upon; quietly, but persistently, make

it known to those who ought to be interested. It is not necessary to unfold the complete scheme to all the members of the school. The leader should instruct the officers as to their part, the teachers as to theirs, and the scholars as to theirs. Here much depends upon the leader, who must have very clearly in mind for what he is aiming, but who must not be surprised nor discouraged if his fellow-workers do not understand at once what is expected of them. Explanations, repetitions, and reiterations must be made time and time again. If the scheme proposed is a good one, by degrees the number of those coöperating will steadily increase. If it is a bad one, it ought not to succeed.

WHAT IS THE FOURTH STEP?—Begin to carry out the plan agreed upon. The leader can attend to the teachers' meeting and the platform parts of the scheme. The coöperating teachers can attend to the class part. Be satisfied with small results at first, but be very careful to have those results such as will commend the scheme to others. Here again much devolves upon the leader.

ARE THERE ANY OTHER STEPS?—Yes, Yes. We have only just begun. This system, like so many other good things, will be an evolution. There will be steps too numerous to detail here. Do not be afraid of modification or change; but before a step is taken, be reasonably sure that it is a step forward, and not a step backward.

IS THERE ANYTHING ELSE?—Yes. Keep constantly in mind circle number eight. Remember that all this effort is to bring the Word of God

within the comprehension of the members of the school, so that they may take it into their hearts, and live it in their lives. Is not the Holy Spirit interested in the work? He will be the inspirer and director of those who look to Him.

HOW CONDUCT THE REVIEW?—If possible, the one who leads the teachers' meeting should conduct the review, because the lesson study of the teachers can then be directed in the line of the review. If the leader is not the reviewer, the latter should have a few minutes at the teachers' meeting, to indicate briefly his line of review, so that the teachers may prepare their lessons with the review in mind. This helps in the carrying out of two principles that should underly every review :

First, it should deal with facts and truths already taught.

Second, it should impress these facts and truths on the memory, and, if possible, on the heart and conscience of the pupil.

The review should be by means of precise, direct questions, put in rapid succession by the reviewer. An object, the blackboard or a picture chart, may be used to attract and to retain the attention. It should deal with but a few points of the lesson, and should never exceed ten minutes. If the blackboard is used, the lettering should be visible to all the school, the words very few and of such a kind that they will be easily carried in the mind.

HOW CONDUCT THE QUARTERLY REVIEW?—Forty or fifty minutes on the last Sunday of the quarter should be devoted to this exercise. In preparing

for it, the reviewer should keep clearly in mind three questions :

1. What was the central truth of each lesson of the quarter, as agreed upon at the teachers' meeting, and presumably impressed in the majority of the classes?

2. At the Sunday reviews, what were the questions asked and what the truths impressed?

3. What are the questions that shall be asked at the examination?

The review may be divided into three main divisions :

1. The Titles, Golden Texts, and such memory work as has been required of the school. These should be indicated by numbers, letters, and words printed on the blackboard or on a chart. Call on the members of the school to recite in concert the titles, golden texts, etc., first allowing them to look at the blackboard or chart to refresh their memory, and then reciting without any help.

2. The lesson story. This part of the review may be made very interesting when the reviewer has the facts well in mind, and calls them forth from the school by clear questioning. The questions may cluster around persons, places or events, or around all three combined.

3. The truths of the lessons. Where there is no lesson story, this division will take the place of the one just mentioned. In all cases the truths should never be overlooked. There is a temptation to spend so much time on parts 1 and 2, that little or none is left for this most important part. To

overcome this difficulty, some skillful reviewers prefer to mingle 1 and 3. That is, to review the truth or truths of each lesson in connection with the lesson story. This is, perhaps, the safest way.

As forty or fifty minutes are too long a time to hold the attention of the school, it may be divided into three or four parts, and the tension relieved at the end of each part by giving out a stanza of a familiar hymn, and having the whole school rise to join in the singing.

As it is difficult for one person to keep fresh and active during the whole review, more than one may review. There may be three reviewers: the first calling for the title, golden texts, etc.; the second reviewing the lesson story, and the third asking for the practical and spiritual truths. Where the truths are called for in connection with the narrative, one reviewer can take the first six lessons, and another the other lessons. The one point to be borne in mind here is, that the reviewers are to clearly understand just what each one is to do, and how much time each is to take. Because of the difficulty in securing this coöperation, a review is often conducted by one, when it would have been much better had there been two or three reviewers.

HOW CONDUCT THE EXAMINATIONS?—Questions of varying degrees of difficulty should be prepared for the different grades of the school. In their preparation regard should be paid to the age and intelligence of the examinees as well as to the character of the instruction given. The following, from the *Sunday-School Times*, gives the method

employed in a school that has successfully conducted examinations (oral for the primary and written for the other departments) for about twenty years.

“We have four sets of printed questions, graded according to the age and intelligence of the examinee. On a week evening the members of the intermediate, junior, and senior departments who wish to undergo the examination meet and, under strict supervision, write the answers to twenty questions. The members of the primary department who wish to be examined come together of an afternoon. Each child is taken aside by himself, asked the ten or twenty questions printed on the paper of his grade, and his answer, just as he gives it, is written on the paper by the examiner. The papers are then examined by an officer of the school, or by one who has had nothing to do with instructing those whose papers are to be corrected and marked. The corrected papers, with the mark for each answer recorded thereon, are returned to the class teacher, and afterward given to those who gave or wrote the answers, so that they may learn their mistakes. This system has been the growth of years, and we are constantly on the lookout for improvements.”

Examinations should be held as soon after the Quarterly Review as possible. Monday afternoon is a good time for the primary, and Monday evening for the other pupils and teachers. The best place is the Bible-school room, but another central place may be chosen. They cannot be successfully carried on unless a number of the teachers pledge themselves to be present, to attend to the many details connected with the examinations, and to supervise those who take part. It has been found

that one of the very best methods for enlisting the interest of the pupils is for the teacher to announce that she intends to take the examination. In the school referred to above, a number of the teachers regularly take the examinations.

In this, as in all other undertakings, modifications and adaptations must be made according to surroundings. Thus, in cities from which many of the pupils are absent during the hot months, the examination may be omitted at the end of the third quarter. In country districts, where the schools are slimly attended in the winter, it may be wise to omit the examination for the first quarter. Where the members of the school are scattered over a large district, the examination may be conducted by mail, something on the Chautauqua plan. Some schools have attempted a monthly examination. The objection to this comes from the amount of labor which it entails.

For the benefit of those who wish for further information, the following honor grade requirements, actually in vogue in a successful Bible-School are given.

HONOR GRADE REQUIREMENTS FOR 1897.

I. There shall be three written examinations during the year—one at the end of the first, second and fourth quarters, and no one shall be on the annual honor roll who has not taken part in all three examinations.

II. The rewards shall be given at the Christmas anniversary to those whose names are on the annual honor roll.

III. The quarterly honor roll shall be read before the school after the end of each quarter.

IV. There shall be four grades for each of the departments, senior, junior and intermediate, requiring in the three quarters the following marks:

Perfection, 495 marks. Second grade, 435 marks.

First grade, 480 " Third " 300 "

One absence being allowed in each of the first, second and fourth quarters, or three during the three quarters.

V. The value of the perfection reward shall be \$3.25

" " first grade " " 2.25

" " second " " " 1.25

" " third " " " .75

for the year.

VI. A perfection reward will be given to those who receive sixty-five marks during the third quarter, and a first grade reward to those who receive sixty marks.

VII. Honorable mention shall be made on the annual honor roll of those present every Sunday during the year, provided not more than three marks have been lost during the year for lateness, or for leaving before school is dismissed.

VIII. A black mark given to the pupil shall debar him or her from the honor grade for the quarter in which it is given, and two from the annual honor roll.

IX. In order to secure justice to all, the system of marking adopted by the teachers shall be strictly adhered to.

X. All questions relating to the honor grades shall be referred to the honor grade committee.

XI. The rewards to the value of the amount set opposite each grade may be chosen from the following:

1. Gold medals (perfection grade only).

2. Silver medals (first grade only).

3. Bibles.

4. Books and periodicals (approved by superintendents).

5. Clocks.

6. Sewing baskets and work boxes.

7. Writing cases and lap tablets.

8. Umbrellas.

9. Rubber coats and gossamers (except for third grade).

10. Shoes and overshoes.

11. Cameras and printing-presses.

12. Toilet sets.

13. Pen-knives and scissors.

14. Mufflers.

15. Tool chests.

Articles not included in above list will not be given as rewards.

XII. Those who prefer to enter the honor grades without any of the above rewards shall receive an honor grade book-mark.

XIII. All whose names appear on the honor roll are required to know :

The Lord's Prayer ; the Beatitudes, Matthew 5, 1-10 ; the Commandments ; the names of the books of the Bible.

XIV. The teachers have adopted the following system of marking : Each Sunday one mark shall be given for deportment, three for attendance, one for punctuality, making a total in the quarter of 65. Any one leaving the school before the first signal loses two marks ; after the first signal, one mark. (Permission to leave before the close of the school session must be obtained from one of the superintendents).

The maximum for each quarterly written examination shall be 100. The total maximum for each quarter, except the third, shall be 165.

SPECIAL REWARD FOR MEMORIZING SCRIPTURE.

Independent of the honor grades, a special reward will be given to those memorizing : 1 Cor. 13th chapter ; Psalm 51 ; Psalm 46 ; Isaiah 53d chapter ; St. John 3d chapter, verses 1 to 21.

I. Any one of the following books may be chosen for this reward : A Bible, "The Bible in Picture and Story," "The Two St. Johns of the New Testament."

II. Those who are able to repeat the above verses at the end of six months after the first recital, may have their names put on their Bibles in gilt letters.

III. The above mentioned portions of Scripture may be recited at four recitations or all together, and the reward will be given on the next quarterly review Sunday, after the certificate of recitation has been given to the superintendent.

IV. A list of the successful reciters will be published in connection with the annual honor roll at Christmas.

V. There shall be a quarterly honor roll, on which shall be recorded the names of all those who have been perfection in attendance, punctuality, and deportment during the preceeding quarter.

VI. Members of our school who receive an average of seventy-five per cent. at the three examinations, but are absent more than the three Sundays allowed, shall receive a reward of the value of fifty cents at the Christmas anniversary.

HONOR GRADE COMMITTEE FOR 1897.

(Here follow the names of the members of the committee).

It must be understood that the above is the result of years of development. It would be very unwise for any school to try to adopt all its features at once.

CHAPTER XI.

COÖPERATION IN PLANNING AND IN WORKING.

WE will discuss the subject of coöperation within the school under three words familiar to Bible-school workers.

WHY?—It seems hardly necessary to ask why we should have coöperation in Bible-school work, and yet the question is sometimes asked, and if not asked, there are those who act as if there should be no coöperation. The answer is threefold :

1. The Bible says : “ Let all things be done decently and in order.” This command cannot be carried out unless there is coöperation. In the

degree that there is a lack of coöperation among Bible-school workers, will this command be broken.

2. The best work cannot be done unless there is coöperation. This is so evident in other fields, that illustrations could be multiplied.

3. It is easier to do the work of the Bible-school when all the members thereof coöperate, than when some of them refuse to coöperate. This is an advantage, when we are asking ourselves how things can be done in the easiest way. Surely, the Lord's work should be carried on with the least possible friction.

WHAT?—What is coöperation? Real coöperation in the Bible-school is based on two principles :

1. Every member of the school should strive for the good of the school as a whole.

2. Every one should so work that the greatest possible good will come to each member of the school.

With these principles borne in mind, it will not be difficult to formulate rules for the good of the school. This brings us to our third question :

How?—We will suppose that the school is organized and in working order. How shall we secure the best coöperation?

1. The cabinet should, after mature deliberation, devise such plans, and agree upon such rules, as will be for the good of the greatest number in the school.

2. These rules should be submitted to the teachers at their teachers' meeting, and after discussion adopted, or better ones put in their place. This

brings us to a matter connected with the teachers' meeting, concerning which something has already been said. In addition to the meeting for the study of the lesson for the following Lord's day, a business meeting should be held at least once a month in connection with every Bible-school. At this meeting, the officers of the school, who may be excused for not attending the study of the lesson, should be present to help in the formulating of the plans and the rules needed for the probable working of the school. In addition to this monthly business meeting, an occasional short business meeting may be held after the study of the lesson, when a special object needs attention, or the plan proposed on page 61 may be adopted.

3. The rules adopted by the teachers' meeting should be made known to all interested. Perhaps the best time and the best way to do this is for the cabinet, at the beginning of the year, to issue a list of the rules of the school, so that all may be made acquainted with them.

4. The rules adopted should be adhered to by all, until they are repealed. If it is found that a rule is working to the detriment of the school, it ought to be reconsidered in teachers' meeting, and there modified or repealed.

In this matter of coöperation, the superintendent will have to stand as a protector of the various members of the school. He should endeavor, in various ways, to make them acquainted with the rules of the school, and also to see that those rules are not broken.

In a school where the community is settled, and hence but few changes occur in the school, there is no difficulty in keeping the teachers informed of the rules made. In a district where the population is constantly changing, and where, therefore, new teachers come from time to time into the school, someone should explain, as far as possible, to the new comers what the rules of the school are, so that they may coöperate with the others along the lines indicated above.

HINTS TO OFFICERS.

TO ALL.—If you think you are not doing your duty in the position for which you have been chosen, do one of two things. If there is someone to take your place, who, you think, would do better than you, resign and enter some other place in the school. If there is no one who can do your work better than you do it, try to do the very best you can under the circumstances. God asks no more of any one.

If you have the impression that no improvement can be made in your work, ask some of your friends who are workers in the school. Unless they are afraid of offending you, they will perhaps be able to point out defects, or to suggest improvements. It is a bad sign if you are not willing to recognize defects, and to strive to make the suggested improvements.

TO THE SUPERINTENDENT.—The following hints are copied from the *Sunday-School Times*. They are intended for the new superintendent, but they may be found of service to all.

“For the superintendents who are asking, ‘What can I do to make my part of the school what it ought to be?’ the following suggestions are made: Consecrate yourself to God for service. Study and keep yourself posted on approved methods. Do not try to be somebody else. Set a high ideal for your school. Set a good example. Give credit for what is good. Point out what is bad, and suggest the remedy. Remember that you are only one of a large number of workers in the school. Be satisfied with a gradual improvement. Do not try to please everybody. Keep in the sunlight of God’s presence. Be known as a working superintendent if you choose, but be a *praying* superintendent.”

TO THE TREASURER.—Keep exact accounts of all moneys received and all the objects for which they are expended. Insist on having a properly appointed auditing committee go over your accounts and vouchers at least once a year, and give you a certificate of the fact that your accounts are straight. Report to the school and to the church at stated intervals.

TO THE SECRETARY.—The importance of permanent records cannot be over-estimated. In order to have records that are of any value, they must be kept accurately. There is a great amount of work connected with the secretary’s department. No one should allow himself to be put into this position unless he is willing to do this work. In a large school there is no officer, not even the superintendent, that will make or mar the school more quickly than a good or poor secretary.

TO THE MUSIC LEADER.—It is not known just how the statement has obtained currency, but it is a fact that the musicians are declared to be the

officers of the school with whom it is most difficult to work. Do all you can to prove the falsity of the statement. You may be an excellent organist, but you do not, therefore, own the school. You may know how to lead the school in singing, but there are perhaps many other things that are just as important, about which others know far more than you do. While you are king in your chosen realm, do not try to rule in the kingdoms of others. The following "Don'ts" have been suggested for music leaders: "Don't sleep, don't shout, don't pout, don't spout, don't scold, don't be impatient, don't waste time."

Coöperation within the school is not all that is necessary for the best results. Some of the greatest evils connected with Bible-school work in large cities might be overcome by hearty coöperation among the different schools. Every city and every township should have its interdenominational Bible-school association. The following suggestions were made at a conference on organized township work, held at a recent State convention :

I. A number of live town associations in any county insures the success and usefulness of the county organization. They are the key to the success of the State and county work for the following reasons :

(a) The missionary work of the State association, that of organizing new Sunday-schools and home classes is thereby fostered, and done through the increased activity of the Christian people in their own towns.

(b) The convention and institutes held by these town associations are a great educational power toward better management and teaching in all our Sunday-schools.

(c) Much hidden talent for better service along all lines of church work is brought to the surface and developed through the town organizations.

II. Methods of work and their permanency were considered about as follows :

(a) Every town association should discover for itself its own needs, and adopt all methods of aggressive work.

(b) An annual house to house visitation never fails of doing good.

(c) The meetings of the association should be the end to be sought. Such associations never die. One town in Oneida county was reported by the county secretary as having held its regular meetings without a break for fourteen years.

It was stated by the leader that inefficiency, or lack of organization, in many of the towns may be laid at the doors of their officers. One or all of three things may be wanting upon the part of these officers to make the work a success : First, and least of all, is experience in inter-denominational work. Second, they may be wanting in ability, either natural or acquired, as leaders and organizers. Third, real love for the cause and the saving of souls may have but a small place in their affections. If these things had more place, the other difficulties might be removed ; for we learn to do by doing, and good people will always follow where good leaders lead. It is important that we select persons for these offices, not because of the honorable titles they may wear at the end of a name, or because they have little to do, but because of good works they have done in abundance, and still continue to do. An efficient secretary should never be changed.

Those workers who realize the value of the town association, will likely have a desire to receive the benefits coming from the county organization, the state organization, and the international organization.

CHAPTER XII.

THE GRADED BIBLE-SCHOOL.

ADVANCED workers are agreed as to the value of the graded Bible-school. Dr. Schauffler says: "The testimony of all teachers who have tried the graded system is to the effect that they can do much better work, and that, too, much more easily with graded than they ever did with ungraded classes." Dr. Hurlbut declares: "There can be no efficient, regular and satisfactory work done in a Sunday-school without a system of grading." Professor Hamil says: "A graded Sunday-school is not a rarity, but it is the latest and most improved step in Sunday-school progress."

The objections of late made to the graded school may be summed up in the declaration: "There are many difficulties connected with the grading." There are, but not nearly so many as the difficulties connected with a school that is not graded, and, moreover, many decided advantages result from grading. Connected with anything worth striving for there are many difficulties. No progress is made unless difficulties are overcome. Perhaps the very best way to satisfy an objector to the value of graded Bible-schools is to have that one visit a graded school and note its working.

It is not easy to answer the question: Into how many departments or classes shall we grade

our school? Much depends upon the surroundings, the size of the school and the teaching forces available.

A very small school, say of twenty-five to fifty, should be divided into at least three departments, which may be called the Primary, the Intermediate and the Senior. Into the first should be put all pupils under ten years of age. Into the last should be put all those over sixteen. Into the Intermediate all between ten and sixteen may be put. Here we have at least three classes, each class forming a grade. This division, simple as it is, will be to the advantage of all in the school. For larger schools, say those numbering one hundred to five hundred, the matter of grading is much simpler. Here there can be four main divisions, viz., Primary, Intermediate, Junior and Senior classes. One or all of these departments may be subdivided according to circumstances.

In still larger schools each of the above-mentioned departments should be subdivided; for example, the Primary may be divided into two classes, one class consisting of those who can read, the other of those who cannot read. The Intermediate department should be divided into several classes, the division made according to age and intelligence. The Junior and Senior departments each should be subdivided.

Perhaps an exhibit of what has been done is better than any theorizing. A school of about a thousand, which has been graded for a number of years and is in good working condition, has four

main departments named as above. Each of those departments is subdivided. The Primary has a trial class, into which is put all applicants under eleven years of age until they are classified. There are four primary classes. Into number one are put boys and girls from four to six years of age ; number two, boys and girls six to seven years of age ; number three, boys and girls seven to nine ; number four, nine to eleven. It will be noticed that these classes overlap one another as regards age. For instance, a bright boy of nine will be put into the highest class, while the dull boy of the same age can be put into the next lower.

The Intermediate Department is composed of pupils from ten to fifteen years of age, who are divided into classes, each numbering eight pupils. For example, one class will be composed of boys from ten to twelve, another class of boys from twelve to fourteen. Likewise the girls are put into classes. By this arrangement a bright boy can be put among those a little older than himself, while the dull boy, or the one who has had but few advantages, can be put among those younger than himself.

The Junior Department is also divided into classes according to age and ability, and so with the Senior Department, which is composed of all above eighteen.

Other schools have departments additional to those mentioned. For example, some schools have a normal class, others have a reserve teachers' class, while still others have a substitute teachers' class. Some make a specialty of a class for married people

and again in certain localities there will be a class or classes for adult foreigners who are not able to receive religious instruction in the English language.

Perhaps for most workers the most important question is: "How shall the officials go about grading the Bible-school?" Taking it for granted that the school is already established, the following hints may be of service:

1. Let the superintendent, or better still the cabinet, consider what is possible and what is best for the school when all the surroundings are taken into account; for example, the number of pupils, the architecture and other matters should be carefully looked into.

2. Then decide on a definite plan for grading the school.

3. At a meeting of teachers and officers have this plan fully discussed. Let someone be prepared to show the advantages of it, and let the objections thereto be fairly considered, and if possible met.

4. Get the majority of teachers and officers to agree to this plan, making such modifications as will cause it to secure the support of the largest number of teachers.

5. Let such teachers as do not wish to enter into the movement retain their classes, as usual.

6. Grade the other classes on the threefold basis of age, intelligence and acquirements. Take, for example, an intermediate class of boys. It may be composed of those from eleven to fourteen. In

such case small boys of fourteen might be put with large boys of eleven, or bright boys of twelve be put with less intelligent boys of thirteen and fourteen.

7. Admit new pupils to the grade and the class to which they belong, according to the principles agreed upon in grading the school.

8. Transfer quarterly. For various reasons, transfers need to be made. So far as possible they should all be made on a set day in the quarter, and that, after conference with the teacher of the class from which they are to be transferred and the teacher of the class to which they are to be transferred.

9. Promotions should be made annually. The promotions also should all be made on one day, if possible. In making these promotions the officers must be prayerful and considerate, so as to act without partiality and at the same time they must be firm.

10. Occasionally a teacher may be promoted with her class, but this is to be considered the exception, and not the rule.

In all this matter of grading the school the pastor can be a great help. As one not directly interested either as officer, or teacher or pupil, he may be appealed to in cases where disputes arise and where mistakes may have been made. By his helpful counsel he can do much to create and maintain a sentiment in favor of the grading.

The parents of the pupils can also help by being interested in the grading and coöperating with the

officers of the school: for example, the action of the child in the school will be greatly influenced by the attitude of the parent. If the parents are disinclined to coöperate in the grading, their children will be restless, often rebellious. If the parents coöperate, and throw in their influence on the side of the officers of the school, there will be little difficulty with the pupils.

When the school is graded and in working order, the end is not yet reached. There will be many things to be considered week by week, and month by month. Mistakes will occur, injustices often will be done. The mistakes should be righted and in every case justice done.

For those desiring fuller particulars as to grading, the following books are recommended: "Ways of Working," by A. F. Schauffler, D. D.; "Graded Sunday Schools," by Jesse Lyman Hurlbut, D. D.; "The Modern Sunday School," by Bishop J. H. Vincent.

CHAPTER XIII.

THE PRIMARY DEPARTMENT.

THERE are many points of view from which the primary department may be looked at. In what follows, it is considered from the standpoint of a superintendent, rather than from the standpoint of an expert primary teacher. There are, perhaps, advantages in taking this standpoint, because primary

workers often lament that they are not able to even approximate to the ideals that different teachers hold up before them. A few words for the average teacher and the average school may be helpful here. Let us look at the primary department in reference to its

PURPOSE.—The object of the primary teacher should be, first, to bring souls to Christ, and, secondly, to develop Christian character. Formerly the idea prevailed that any one could teach the primary department. More and more is it being realized that the very best teacher in the school is needed for the primary department, if the very best work is to be done there. In no department of the school is there such an opportunity for the teacher, who is alive to her privileges and to the possibilities within her reach, to do excellent work for the Master. In the primary department are gathered the young, with susceptible minds and hearts open to impressions, before those minds have been blurred and the hearts hardened by the effects of sin. It is a mistake to suppose that little children are not open to spiritual impressions. They can take in, better, perhaps, than can adults, the fundamental and therefore the necessary truths of the Christian religion, provided those truths are expressed in language understood by the children and illustrated from the standpoint of the children's life and surroundings.

POSITION.—The primary department is part of an organized whole. It is a mistake to so separate it from the other parts of the school, that it has no

connection therewith. We are not now referring to the place in which the primary exercises are held, but to the position that the primary department occupies in reference to other parts of the school work. A vital connection among all the parts should be maintained. In this respect the primary should be put on a par with the adult department. From many standpoints the primary may be considered the most important part of the school. Statistics show that very many of the best workers in the Bible-school received their first training in Bible-school work in the primary. Most of those who remain in the school as adult scholars entered the school through the primary department.

PERSONS IN.—In most schools the primary pupils range in age from about five to about ten years of age. Under five, most children are too young to attend Bible-school, unless they can be assigned a class by themselves or put into the kindergarten of the Bible-school. When the child reaches the age of ten, as a rule, he should be promoted from the primary into the intermediate department or main school.

The teacher or teachers of the primary should, among others, have three marked characteristics. They should believe in the conversion and religious development of very little children. They should love children, and they should love music. A primary teacher who is bored by children and is not a lover of music is always a failure.

Two classes of assistants are needed in most primary departments. One consists of those who

are in training to become primary teachers in the future. They should possess the above-named characteristics. The other class consists of those who help as care-takers, or attend to the keeping of order or the clerical work of the class. Self possession and quietness in the performance of duties are the characteristics that should mark this latter class.

PLACE FOR.—Formerly, any corner was thought good enough for the primary department. In buildings recently erected for Bible-school purposes great care is taken to give the primaries the best possible places. Wherever circumstances will permit, this should be the rule: "The very best that the building affords for the little children." It is very difficult in some places to have the building just as the workers would wish to have it. Even with disadvantageous surroundings much may be done for the improvement of the place of meeting for the primary. If possible, a room distinct from that in which the main school meets should be provided. Where this is not possible, a substitute may be provided by curtaining off a corner of the main room, so that the primary class during part of the session may meet by itself, and the teacher be able to use those methods which are so helpful in primary work. As the sentiment concerning the importance of the primary work increases, better places will be provided for the class room. Hence, instead of the primary worker finding fault with the place in which she is obliged to meet her pupils, a better way would be to try to create a sentiment in favor of the primary work.

PLAN OF.—There are at present in vogue three different kinds of primaries. In some schools all the primary pupils are gathered in one large class. The writer knows of one class, where as many as twelve hundred children meet Sunday after Sunday in a room especially prepared for primary work. A plan that in many respects is better than this is to have the primary department, if it is a large one, divided into three or four classes of thirty to a hundred each, according to the size of the registry, these classes each meeting in its own room. This admits of grading according to the age and capacity of the little ones, so that the teaching may be better adapted to their need and intelligence. A still different plan, favored in many places, is to have one large primary class-room, with the pupils divided into a number of small classes, say with eight to ten pupils and a teacher for each class. The different classes all meet together for the opening and for the closing exercises, but each class goes to its own part of the room for the study of the lesson. The objection to this plan is that it requires more workers than the ordinary school can provide.

PRINCIPLES IN.—It must always be remembered that in the primary department the aim should be to lay the foundations not only of spiritual truths, but of morals and correct habits; hence, the wise primary teacher will be very careful in all her dealings with the children to act in accordance with the very highest principles. Nothing should be done through partiality or capriciously, with the excuse

that we are only dealing with little children. These little children are quick to notice and quick to feel an injustice, and while perhaps not resenting it openly as would their elders, in their little hearts they feel it just as keenly. On the other hand, the teacher must always remember that it is her example, as well as her words, that influences those over whom she is placed as leader. Next to their parents many of the primary children look to the teacher as their ideal of what is true and right. Hence the teacher should always work along well-defined principles, subjecting every individual question to the test of principle, and deciding it according to that principle, even though for the time being she may seem to hurt some one's feelings and may even find her task more difficult than if she were to act regardless of principles. This truth, of course, applies to all in the school as well as to the primary workers.

PARAPHERNALIA.—Many things are needed in the primary department, such as maps, symbols, black-board and other material. An ingenious teacher, with time at her disposal, can make many of the requisites herself, with but little expenditure of money. In many cases, however, money is needed and bitter complaints are heard from the primary workers to the effect that they have, not only to teach the little ones, but also spend their own money for the materials that are needed. This should not be so. How to overcome the backwardness of Church and Bible-school officials in providing for the expenses of the primary department has

been the oft-debated question. The answer to it is found in the suggestion as to the betterment of the place for holding the primary classes. Complaints will accomplish little. The teacher and all whom she can get interested in her work should make strenuous efforts to create a sentiment in the church and in the Bible-school in favor of providing the very best for the primary department. When officials realize the importance of the primary work, as compared with that of other branches of the school and church, there is little doubt that they will provide the money necessary for its legitimate expenses.

Recently there have been so many improvements made in helps for primary work that space does not permit us to mention them. By writing to any depot for Sunday-school supplies, catalogues, symbols, etc., will be furnished on application. There is a danger in overloading the lesson with too many outside helps, so that the truths are entirely hidden ; at the same time, the wise teacher, who realizes for what she is striving, will be greatly helped by those appliances, which are becoming more and more used in the primary department. A blackboard, maps, a sand map, symbols, etc., wisely selected and used with discretion, help to make an impression on the mind of the pupil.

PROMOTION.—In many schools, whenever the word “ Promotion ” is spoken, the officers find that they are getting themselves into trouble. Primary teachers frequently complain that their best pupils are taken from them to fill the outside classes. There should be no complaint concerning this, pro-

vided the promotions are made, as all Bible-school work should be done, decently and in order. There should be an age limit, both as to admission into, and promotion from, the primary department. Infants too young to receive any good should be kept at home; boys and girls old enough to enter the main school should be promoted. Just where the line should be drawn, each school must determine for itself. In the chapter on "Grading the Bible School" reference is made to the age of the members of the primary department.

Where the primary department is divided into two or three large classes, or where it consists of one large class subdivided into a number of smaller classes, there will be promotions within the primary. These should be made according to the age and intelligence of the pupils and according to rules settled upon in advance, which should be made known to the pupils and to their parents, so that all should understand when a promotion may be expected and what the requirements for entrance into the highest grade are.

KINDERGARTEN.—In addition to the primary department, many schools are adding a kindergarten department. This is for children who are accustomed to the kindergarten exercises in day school and are of such an age that it is difficult to deal with them, even in the primary department. Where there is room and a suitable teacher to be found, there is no objection to the kindergarten. It often proves to be not only a feeder for the primary department, but a good preparation for it.

There are two chief difficulties connected with the Bible-school kindergarten. First ; as a rule, the children and their parents strongly object to the transfer from the kindergarten to the primary department. Second, there is great danger, unless the kindergartner is very spiritual and very wise, that she will make the kindergarten a play place, rather than a place for the study of God's word. Those wishing further information on this subject are referred to the " Kindergarten in the Church," by Mrs. Foster.

TRIAL CLASS.—Many Bible-schools have been compared to reservoirs, with water in them all the time, but never the same water ; plenty of pupils in the school, but pupils entering and passing out, so that there is little permanency in the work. Others have gone so far as to declare that some Bible-schools are simply sieves with water pouring through them all the time. The children are scarcely in the school when they leave it. How shall we remedy this defect ? In the poorer quarters of large cities this coming and going will always be a feature of the Bible-school work, because it is characteristic of the habits of the people. However, much can be done to stop the outlet of pupils by having in connection with the primary department a trial class. Into this class should be put all applicants concerning whom there is any doubt of their remaining in the school or of their regularity of attendance. While they are in this class, investigation should be made in their homes as to what the parents' intentions are regarding their children,

and what are the probabilities of the latter remaining in the school. When the superintendent is satisfied that the children will come regularly and that they intend to remain in the school, they may be transferred to a class suitable for their age and intelligence. Where there is doubt in regard to either of these matters, the children should be allowed to remain in the trial class until they show by regular attendance that they mean to become a part of the school. Many complaints are made on the part of parents concerning their children being kept in the trial class, but these complaints are loudest from those parents who allow their children to drift from school to school. Hence, but little attention should be paid to them. This is not a theory, but has been for years in practice in some schools, and has resulted in sifting out the permanent from the transient, and thus adding to the stability of the school.

CHAPTER XIV.

ORDER IN THE BIBLE-SCHOOL.

THREE main questions are to be considered in connection with the order in the Bible-school.

I. Why have order? The answers are many. We will give four.

1. The Bible commands it. "Let all things be done decently and in order."

2. We are moulding character. One chief reason why there are so many failures in life is because so little idea of order is developed in the young. The tramp is a man that will not submit to the existing order of things. He wants to do just as he pleases, and because of this becomes not only worthless in character, but a menace to society. Many criminals are such because in early life they were not taught to do things in an orderly way.

3. One cannot teach without order. Look at that wearied teacher over yonder, trying to talk to her disorderly class. Is she teaching?

4. Less time is lost by insisting upon having order in the Bible-school than by allowing things to be done in a disorderly way. I have known teachers to leave a Bible-school because of the rules that were made for the orderly conduct of the school. Such teachers made sad mistakes; and some of them were not very long in disorderly schools before they became conscious of their mistake, and wished for the order of the school which they left.

II. What is order?

1. In answering this question much depends on the ideal that one holds before one's mind. The order of a state's prison, or the strict discipline of a military organization, is not that which is applicable to Bible-school work.

2. A high ideal is to have every one quietly and earnestly attending to that particular part of the day's work which, at that time, that one should be giving heed to. For example, good order means

that when it is time to sing, all are singing ; when it is time to recite, all are reciting ; when it is time to keep quiet, no one is talking.

III. How have order?

1. Know what order is. Many officers and teachers are so disorderly themselves, and so used to disorder, that they do not know what good order is. Such blame everybody but themselves for the disorder in the school that is only too evident to all.

2. Be orderly yourself. One of the most disorderly men that I ever knew, as a member of a Bible-school, was always complaining of the bad order of a class of boys that he made a pretense of teaching. He set the boys the very worst kind of an example, and boylike they not only followed his example, but did a little worse than he did. I have seen officials of the Bible-school who were annoyed because the school talked at the wrong time, or would not sing when they were asked to sing, who themselves would sit on the platform, in full sight of the school, and talk with anyone that might be sitting near them while they ought to be singing, and do other things that they would severely reprimand a pupil for doing. The first requisite for good order in a Bible-school is for the superintendent to be orderly himself. The second is for the officers of the school to be orderly. The third is for the teachers of the school to be orderly. If these three classes of persons are orderly, there will be very few disorderly pupils to deal with.

3. For the purpose of having all in the school know what is expected of them, rules for the

orderly conduct of the school should be made. These rules should be based on principle, and should be as few as possible. All connected with the school should know what the rules are, and what is expected of them (see pages 105-108).

4. The leaders should insist on having order. Superintendent, officers, and teachers, being orderly themselves, should insist on the other members of the school following their example. Any infringement of rule, or any other offense against good order, should be dealt with. The very best way to deal with offenders is to make a note of that which calls for notice, and tell the offenders of it privately after school.

5. Be just. The writer learned the value of this point years ago, when teaching a gang of hoodlums in night-school. He found that where he unjustly accused a boy of breach of discipline, the whole class was against him. When, however, he accused the right boy, the probabilities were that the members of the class would recognize the justice of the accusation, and uphold the teacher. There are two classes of workers that will never have order in the school or in the class. One is the partial officer or teacher. Human nature is such that there must always be a guarding against the exhibition of partiality towards some one who is expected to be orderly. Others discover this weakness, and frequently become disorderly in consequence thereof. The other is the indiscriminate blamer. When a boy, I learned a lesson from a night-school teacher. He had a class of boys that was far above the aver-

age in intelligence and deportment, but the man had neither discrimination nor self-control. Whenever anything happened in the class, he indiscriminately blamed the whole class. The result of it was, that the orderly boys became disorderly, and the disorderly boys became unmanageable, and the class soon went to pieces. The officer who scolds his school indiscriminately, or the teacher who scolds her class, will soon be obliged to leave the school, or have no school or class to scold.

6. Use tact. A great many definitions of tact are given. We will not attempt a new one, but simply say that tact at times means gentleness, and at other times it means firmness. The following will illustrate what is meant by this. One of the most patient and long-suffering Bible-school teachers that I ever knew was talking to a friend, who declared that he would rather take a whipping than go down to the mission-school and teach his class of boys that afternoon. "Why?" was asked. "Because the boys behave so badly." My friend said: "I have some of those same boys in my morning class. At first I felt as you do now, but I said to myself: 'See here! You are sixty years old, and if you cannot manage a lot of boys fifteen years of age, you ought to move.' So I went to the class, and I said: 'Boys, there is one boy here who acts very badly, and he has dirty teeth. I want you to look at his teeth when he does anything out of the way.' The boys did so; and the result was that the boy with dirty teeth behaved himself that day, and came the next Sunday with

his teeth clean, and since that he has been all that I could expect him to be in the class.”

I am quite certain that the tactless teacher or officer will take this illustration, and, in trying to deal with a dirty-toothed boy, will make a mess of it. The illustration is simply given to show how the one who has tact can manage the boy whom the one without tact cannot get along with.

In a school noted for its order, visitors frequently ask the officers: “How do you manage to get such order?” expecting that in five or ten minutes they can be told how to secure order in a disorderly school. Such questions are vain. They are frequently heard at conventions, and answers are frequently given which discourage the earnest enquirer, and make others smile. As has been suggested above, the securing of order must begin at the top, not at the bottom of the school. When those who are leaders are orderly, then it is time to talk about having the pupils behave well. When those who are leaders are disorderly, bad behavior on the part of the others is what is to be expected.

In the orderly school referred to in the above paragraph, each teacher receives a large card, on which is printed the following:

TO THE TEACHER.

Each pupil has been provided with a copy of the suggestions on the reverse side of this card. The carrying of them out will depend largely on you. Please keep a copy in your class envelope, so that when necessary you can call the pupils' attention to it. Allow me to call *your* attention to the following:

1st. Exercises begin at 2.30 precisely. All entering the school after that time must be marked late. You will gain in power over the class by being in your seat a quarter of an hour before the time of opening.

2d. The class generally follows the teacher's lead. Lead your class in singing, responsive reading, answering at review, etc.

3d. Uniformity in class records is necessary in order that no injustice may be done to the pupil. Keep your class roll in accordance with the printed directions on its first page.

4th. Use the yellow absentee card whenever you do not know why a pupil has remained away from school.

5th. Do not allow a pupil to mark the roll, nor to handle the offering.

6th. It is difficult to obtain substitutes during the school session. Please notify the lady superintendent of intended absence, so that your class may be provided for in advance.

7th. The money for the running expenses of the school comes from the teachers and officers. Make up your mind what you ought to give, and put it regularly into the envelope marked "confidential."

8th. All money contributed by the pupils is to be put into the missionary offering envelope. Be sure to mark the amount of this offering on the envelope each Sunday.

9th. Do not hesitate to give a black mark to a pupil who persists in disorder after having been warned.

10th. Your absence from the teachers' meeting hurts the meeting and the school. If you cannot attend the weekly meeting, come at least to the business meeting, held on the first Thursday evening of every month.

11th. You can have great influence over your pupils in reference to the written examinations and honor grades. Post yourself on these matters, talk them over with the class, and come to the examinations.

12th. The great end of all our work is the *salvation of the scholars*. Be earnest in prayer for the guidance of the Holy Spirit. Look to God for strength. Exalt Christ as the

only Saviour. When discouraged, "take it to the Lord in prayer." Remember that you are working for eternity.

13th. If there is anything in connection with the school that you do not understand, ask one of the officers, and an explanation will be *cheerfully* given.

14th. If there is anything that will help the work, bring it to the attention of the teachers at the business meeting, held on the first Thursday evening of each month.

Your fellow-worker,

On the reverse side of the card are the following suggestions and rules, a copy of which is put into the hands of each pupil, and to which the superintendent, from the platform, from time to time calls attention :

The following suggestions are made for the good of the school. Every one who has the welfare of the school at heart will follow them, not under compulsion, but *gladly*, for the sake of the benefits that will result to all.

1. Do not loiter near the door nor in the passageways. Go at once to your seat, and make an effort to be there ten minutes before the time for opening. Take with you a hymn book from the pile at the door.

2. As soon as the piano is struck, stop talking and moving about, so that when the prelude ceases, the school may be in perfect order.

3. Take part *heartily* in all the exercises. Remember that you are worshipping God.

4. Bow your head and close your eyes reverently during the time of prayer.

5. Pay close attention to your teacher during the study of the lesson. God will hold you responsible for the way in which you receive the instruction.

6. Bear in mind that *all the money* you give goes for missionary purposes. Make your offering as in God's sight.

7. Help to make the review interesting and profitable by paying close attention and by answering promptly. (Do not be afraid of making a mistake.)

8. Tell your teacher at once of any change of address.

9. If you are sick let your teacher know, and some one will visit you.

10. After singing the closing hymn, hold your book in your hand until the benediction has been pronounced. *Do not let it fall on the seat nor on the floor.*

11. Remember the following rules of the school :

- I. Infants are not allowed in the main school.
- II. No one is allowed to leave the main room without permission from one of the superintendents.
- III. No one is admitted to intermediate classes except by the secretary or lady superintendent.
- IV. The name of a scholar absent three consecutive Sundays without satisfactory excuse will be dropped from the roll.
- V. A black mark will keep your name from the honor roll for the quarter in which it is given.

Come to me after school any Sunday that you would like to talk about your spiritual welfare.

Your friend,

_____.

CHAPTER XV.

ABUSE OF METHODS IN BIBLE-SCHOOL WORK.

By methods is understood all the planning and machinery which are necessary for the carrying on of the ideal Bible-school work. Much has been said and as the years go on more will be said in reference to methods. There is always a danger of extremes. The middle course in this, as in all other

matters, is the wise one. Hence, without giving any heed to those who decry methods, it may be wise to notice the following abuses of methods :

I. TOO MANY METHODS IN SOME SCHOOLS. There is so much method or so many methods that the spirituality of officers and teachers seems to be crushed out. Little spirituality therefor is to be found among the scholars. No method that prevents a teacher from developing her spiritual life is a good one. If a teacher or an officer is cumbered with so many details that there is little or no time for the development of the spiritual, then the methods are wrong. Such workers should remember the words of the hymn :

“Take time to be holy. Speak oft with thy Lord ;
Abide in Him always, and feed on His word.
Take time to be holy. Be calm in thy soul,
Each thought and each motive beneath His control.”

II. TOO FEW METHODS. I have very clearly in mind a mental picture of a school that I visited one bright Sabbath afternoon. The superintendent was a business man, who had under his direction a large number of workmen. His works were run with clock-like regularity and precision. I expected a treat when I visited his school. How disappointed I was to find that all was confusion. There was apparently no method either on the platform, in the superintendent's or librarian's department or among the teachers. A large part of the time devoted to the session of the school was lost. The great business man had left his methods outside.

In this he made a mistake. "Let all things be done decently and in order" is the divine command. Methods subservient to the power of the Holy Spirit are needed in Sunday-school work.

III. BLAMING METHODS FOR THOSE THINGS FOR WHICH THEY ARE NOT RESPONSIBLE. The success of a given method depends on the way in which it is employed. Many workers find fault with certain methods, while the blame should be given to themselves for the way in which they employed the methods.

There are workers whose misapplication of methods is as grotesque as was the attempt at imitation on the part of the Irishman in the following story :

Two tramps, one from green Erin and the other from the land of sauerkraut and beer, one night, excessively hungry, struck a farm-house, the owner of which would give them a lodging but no food. So to bed they went, supperless.

About twelve o'clock Hans got up and went softly down to the pantry. Having eaten a hearty meal he returned, being compelled to pass the farmer's bed chamber. When he got back Pat questioned him as to how he passed Cerberus.

"An' did ye not wake him up?" he asked.

"Ya," answered Hans: "but I yoost stand shtill und say, 'Miaow, miaow.'"

"Begorra, you ought to be an Oirishman." said Pat. "I'll do the same meself." And, rising, he went slowly and cautiously down. But he was not so successful as Hans. As he entered the farmer's

room he stumbled over a shoe, kicked a chair, and awoke the farmer, who cried angrily :

''Who's there?

''Oh, lay sthills,'' said Pat. ''OI'M THE CAT !''

IV. NOT GIVING THE METHOD A FAIR TRIAL. ''Hop, skip and jump'' is a term that has been applied in other directions. It can with justice be applied to the action of some workers. They jump from one thing to another as a cricket jumps among the blades of grass. A method is proposed and before it has a chance to prove itself useful or otherwise it is changed, and before many in the school realize that a change has been made a third method has been tried. Thus it goes from month to month. No method is really fairly tested, and, therefore, the condemnation which is put by some on all methods is manifestly unjust.

V. HOLDING ON TO A METHOD TOO LONG. Many methods are excellent under certain conditions and for a certain length of time. When the conditions change it is foolish to hold on to the method. It is equally foolish to hold on to a method simply because it has been in vogue for a long time. While the ''hop, skip and jump'' style of testing methods is to be condemned, workers should not go to the other extreme of retaining a method simply because it is hoary with age.

VI. PUTTING METHODS IN THE PLACE OF PERSONAL WORK. This is a great mistake and a sad abuse of methods. The method is merely to enable the worker to do better work, not to take the place

of work. What would you say of a sculptor who had an excellent kit of tools and expected those tools to produce a beautiful statue. Do not pity such a workman while you are expecting that your methods will perform the work without your personality being applied and your personal efforts being exerted.

VII. PUTTING METHOD IN THE PLACE OF SPIRITUAL POWER. There is no conflict between method and spirituality. God uses the tool that is best fitted for His work. The Holy Spirit will use the method that is best adapted to convey the power. At the same time it is dishonoring to God and His Holy Spirit to put a method in the place of the power that He supplies, and without which no real spiritual results can be accomplished. It is on this point that many of the books and addresses on Sunday-school methods are at fault. They give the impression that God is to be relegated to the background and the method is to perform the work in the salvation of souls and in the up-building of Christian character.

VIII. IMAGINING THAT A CERTAIN METHOD IS THE ONLY ONE THAT THE HOLY SPIRIT CAN USE. A worker has hit on a certain method for a certain line of work. In humility and in dependence upon God, he has applied that method and there have been marked results. Another man uses a method quite different, and the results are just as marked. Shall one say of the other: His method is wrong and my method is right. Nay, let each say: 'The Holy Spirit can use my brother's method as well as He can use mine. Let each rejoice in the other's success.

CHAPTER XVI.

THE TEACHER TRAINED.

In these days of machinery and specialties there is little or no use for the Jack-at-all-trades. As a rule, he is pushed to the wall. It is the person who can do some one thing, or a few things, well that succeeds. So with the modern Bible-school teacher. The one who goes at her work in a haphazard way will find but little response from those with whom she has to deal. It has been recognized that to do good work the teacher must be trained. We shall consider this subject by answering four questions.

WHY? 1. Teachers should be trained because of the importance of their work. If we have trained farmers, surely those who sow the seed for the eternal harvest should not be unskilled laborers.

2. Because of the shortness of the time that they have for instructing their pupils. Thirty minutes is a very short time, when compared with all the other minutes of the week. In many cases, the pupils have religious instruction outside of the Bible-school. In many cases, all the instruction they receive is during the session of the Bible-school. The teacher should be trained to make the very most of the short time at her disposal.

3. Because of the training that the pupils receive elsewhere. Boys and girls are being trained

in school, as never before, for trades, for business, for professional life. Young people are being well trained. Hence they will naturally regard with more or less of indifference the efforts of the teacher, who is not trained in presenting the truths concerning the eternal verities with which the Bible-school has to do.

BY WHOM? This is a very important question. There are many persons who have to do with the training of the Bible-school teacher; in fact, the better the teacher, the larger the number of persons who will have part in his or her training. We will name the principal persons who have to do with this training.

1. The Holy Spirit. The Bible-school worker has to deal with spiritual truths. They must be spiritually discerned and spiritually communicated. The Holy Spirit is the conveyer of truth, and will be the teacher of all who wish to be taught by Him. As the Spirit works through means, there will be others beside Him, who will have part in the training of the teacher.

2. The pastor. Not directly, perhaps, as the teachers' teacher, but indirectly, and in very many ways, will the wise pastor endeavor to train the teachers of the Bible-school.

3. The leader of the teachers' meeting. (See Chapter VIII for full treatment of this point.)

4. The superintendent. This officer may or may not be the leader of the teachers' meeting. He may or may not have time to sit down with the teacher and take part in the teacher's training.

Nevertheless, in very many ways, can he be helpful and suggestive in the training of the teachers. He can recommend books to be read, he can call the teacher's attention to conventions, institutes and other gatherings for the instruction of teachers, and otherwise be helpful in showing the teacher how and where to receive the very best training.

5. Other teachers. There is a power not yet recognized in the Sunday-school. That is the power possessed by the skillful teacher, who might, if she recognized her power, be very helpful in training the unskillful teacher. Human nature varies but little. History, we are told, repeats itself. The same experiences in varied forms are gone through by generation after generation of teachers. The one who has learned by experience, can be very helpful in training the young teacher. One of the reasons urged for the maintenance of a teachers' meeting is, that the younger members of the teaching force may have the advantage of the experience and skill of the older members. At the teachers' meeting the trained teacher can be of great use to the younger teacher who is a learner. The reply that ought to be given to the teacher, who says that she remains away from teachers' meeting because she cannot learn anything, is: "You might be helpful in teaching others."

How? Just as there are many persons who have a part in the training of the teacher, so there are very many ways in which the teacher may be trained. We will indicate a few:

1. By prayer. The promise is: "If any man lack wisdom, let him ask of God, who will give to all men liberally without upbraiding." The Holy Spirit is the communicator of truth. The way that the Lord has ordained for our receiving truth from on high is in answer to prayer. Therefore, the teacher should never be so busy studying books or persons as to neglect prayer.

2. By private study. A very busy public school teacher was once asked how she found time to master a certain normal course on Bible-school work, when she had so many other things to do, and her reply was: "I keep the book beside me, and whenever I have a few minutes in the cars or elsewhere, I study." One of the most earnest Bible-school teachers that the writer ever knew was a poor man who drove a coke cart. Some of his friends, who had more money and more time than he, often wondered how he managed to learn so much about the Sunday-school lesson and to be so successful in holding the attention of the boys committed to his care. His explanation is worthy of note. When he went home at night, he took notes on the lesson, and the next day, while the old horse that he drove jogged along the street, he studied those notes, so that by evening he had mastered that which he had gone over the night before. This persevered in made him familiar with the lessons. To-day he is a preacher in California. Surely, if those two persons could find time for private study, there are few who can plead that they have no time.

3. By teachers' meeting. Too much emphasis cannot be placed on the importance of the benefits to be derived from teachers' meeting. This subject has been fully discussed in chapters VIII. and IX.

4. By conventions and institutes. The old objection to conventions, that there were long speeches with very little practical sense in them, can no longer be urged. The institutes now being held in many places are very practical, and deal with Bible-school subjects in such a way that the one who will may learn. The result is that all over the country, there are those who strive to attend these gatherings, in order to become fitted for their work.

5. By literature. There is an immense amount of literature on Bible-school methods now obtainable. There are weeklies and monthlies too numerous to mention. There are books on Bible-school methods not a few. The pastor and the superintendent ought to be on the lookout for such literature as will be most helpful to their teachers. They can do much by suggesting to the teachers what ought to be read. Teachers who have already been helped themselves can suggest to others what to read. It is not necessary that all the teachers read the same. For example, literature dealing with the conduct of a young man's Bible class need not be read by the primary class teacher.

IN WHAT?—This question has been answered under the heading "Knowledge," in chapter II. For the sake of emphasis the following may be repeated. The teacher should be trained, first, in a general

knowledge of those things to be taught. That is to say, she should endeavor to know all that she can, both experimentally and theoretically, about the religion of Jesus Christ. Before the professional man receives his technical training, he goes through a course of general education.

2. In a general knowledge of the particular lesson of the day. It is an oft-repeated saying, that the teacher ought to know ten times more than he teaches on a given subject on any occasion. This is pre-eminently true in regard to the Bible-school teacher.

3. In the specific knowledge of the lesson of the day, and especially in the specific knowledge of how to apply that lesson to the individuals to be taught.

4. In a knowledge of the pupils. This knowledge should be both general and specific. Child study and the study of humanity should occupy the attention of the teacher. Specific knowledge concerning those with whom the teacher has to deal personally will be very helpful.

5. In a knowledge of Bible-school work generally. We are apt to imagine that the little part of God's kingdom with which we are acquainted is the whole of it. It is only when we are able to take a broad view and realize how much God is doing and how He is working that we shall be content to do the very best work in our own little corner of the vineyard. Unless we have this more general knowledge, we shall not be able to do the very best work that we should.

Now the teacher has come to the point when she says: "I might just as well stop; too much is expected. If the Bible-school teacher has to go through all this course of training, then I am not the one to teach." Here you make a mistake. You wish to do the very best work that you can for your Master. You cannot become the very best teacher in a little while. You will never become a very good teacher unless you have some idea of what you ought to be and some desire to be so. You can begin just where you are, realize first your lack, then realize your possibilities and in dependence upon God to lead you, go on, slowly it may be, but surely, striving to attain to that which you know you ought to be in order to do the very best for the souls committed to your care. Do not be discouraged and do not think of giving up. Be encouraged by the thought that others have made the same mistakes that you are making, that others are going through the same experiences through which you are going, that some of the very best teachers of to-day were once no better than you now are. If they have a regret, it is that they did not earlier begin to strive to be that which they are now trying to be.

CHAPTER XVII.

SUNDRY HELPS.

Here we will speak only of those helps which are material. Elsewhere we have referred to the help

that a teacher needs from the Spirit of God and from the use of those means which God has left for the development of spiritual power. The use of the note book, if persisted in, will lead the worker to devise other means for retaining information. We suggest a few :

SCRAP BOOKS.—From the newspaper, magazine, etc., the attentive reader can clip articles relative to her work which are worthy of preservation. The scrap book has long been in use by workers in other fields. There is no reason why it should not be adopted by the advanced Bible-school worker.

PICTURE BOOKS.—There are now so many good illustrations on the Bible-school lesson, that there is no reason why a teacher should not make a picture book and bring it to the class for the purpose of illustrating the lesson for the day. Into this book should go such pictures as the teacher thinks will be useful in the future, and it should be so indexed that the teacher will have no difficulty in turning to the picture that she wishes.

SCRAP ENVELOPES OR BOXES.—There are several objections to the scrap book. The making of one takes considerable time, and in order to use the scrap it must be copied or cut out. A remedy for this is to have envelopes or boxes into which are put the scraps according to subjects or according to some plan which the teacher thinks best for herself.

INDEX RERUM.—This may be a book, a series of cards or a series of envelopes. The object is to put in the form of an index, references to the information which has been stored in the scrap book, boxes

or envelopes, so that the information is readily available when required.

CABINET.—By degrees the wide-awake teacher will accumulate a number of objects which may be used in illustrating the lesson. These need be but very simple, and yet when once used ought to be preserved for future use. For information on this subject, see “The Teacher’s Cabinet,” published by D. C. Cook & Co., Chicago, Ill. Milton, Bradley & Co., Springfield, Mass., manufacture a number of models, etc., which the teacher who wishes to illustrate her lessons will find very helpful. For further information on object teaching, see chapter XVIII.

MAPS AND CHARTS.—Most lesson monthlies or quarterlies contain maps of the lessons for the current period. Some teachers, especially in Bible classes and in primary classes, are looking for larger maps than those found in the lesson helps. For such, a series of six maps published by Colton & Co., entitled Colton’s Standard Atlas of Biblical Geography is recommended.

“The Travis Reference Line System adapted to Bible Study,” is an excellent help for Bible students and teachers. It consists of maps and diagrams with explanations, to be pasted in the Bible. It is divided into three parts, viz : Old Testament Study, Apostolic History and Life of Christ. Take for example plate I., which is to be pasted in the Bible at Genesis XXV. It contains a map of the lands mentioned in Genesis ; in the marginal references explaining the events connected with the various

places. The publisher of this system is J. W. Miller, Jacksonville, Ill.

SAND BOARDS.—A feature of primary instruction is the use of the sand board, a description of which would take too much space here. Those wishing to purchase a sand board may write to the nearest depot for Bible-school supplies.

PRINTER'S INK.

As a business house is more and more making use of the printer's ink, so is the Bible-school. It is being used for various purposes, such as :

1. Advertising the school. In some localities there is no need of letting folks know about the Bible-school, for all know of it. In other localities there is great need of letting those who live close by the school know of its existence. For example, in a parish in a large city which has been well visited for at least thirty years, the visitors in seven months found two hundred families that were not in connection with any church, and who seemed to be waiting to be invited to the church. From these two hundred families, one hundred and fifty children were brought into the Bible-school.

2. Imparting information. In regard to many subjects it is almost a waste of time to give notices. As the old saying is: "It goes in at one ear and out of the other." Where information is to be imparted concerning plans of the school, rules, etc., the matter must be put into type, otherwise there will be many mistakes and much ill feeling.

3. In reporting. Every Bible-school connected with a church should make reports to that church of what has been done. Statistics do not make a school. Figures do lie, when they strive to express spiritual results. Nevertheless, a school should report to its friends and its members what is being done. This is especially true in regard to the expenditure of money. If the school contributes money for certain objects, it has a right to know what is done with that money. If the money amounts to any considerable sum, the very best way to inform the givers is by a printed report. So with money given by those outside of the school and expended for the benefit of the school. Reports should be made from time to time, in regard to what is done with the money, and copies of these reports should be filed for future reference.

As printing is quite expensive, many devices have been developed to take the place of the press. The mimeograph is largely used, where the number of copies required is under fifty. There are various simplex duplicators, which, with little expense and not much ingenuity, produce a large number of copies of almost any small paper required for distribution among the scholars or among others. Many schools possess rubber type and a stamp, which may be used where but few lines are needed. Copying machines for making fifty or more copies of any writing are frequently employed. With a set of stencils and large sheets of manilla paper or muslin, banners containing hymns, the commandments, the creed, the Lord's prayer and other

matters may be manufactured at home. Catalogues of these various devices will be furnished on application at any Bible-school supply depot.

CHAPTER XVIII.

AIDS IN TEACHING.

ELSEWHERE we have urged the necessity of prayer and study of the Word and dependence upon the power of the Holy Spirit, in order that the best work may be done in the Bible-school. 'There are, however, aids of another kind, which should not be overlooked by the progressive teacher. Just as God taught Peter by the use of the vision of the clean and unclean animals, so may the teacher and the superintendent teach by appealing to the eyes, as well as to the ears of those whom they are endeavoring to instruct. The following aids are employed in some schools :

BLACKBOARDS: So much has been said and written concerning the advantages attending the use of the blackboard, that it is now generally employed in primary and Bible classes as well as in the review of the school. A few teachers and superintendents still refuse to use the blackboard because they claim that they are not skillful in handling the chalk or crayon. Just one sentence may be given to such : Make very plain letters and figures, and use the simplest of designs. Those who wish to begin to

use the blackboard, and those who are not experts in its use, are recommended to read carefully a work entitled "Illustrative Blackboard Sketching," by W. Bertha Hintz.

SILICATE SLATES.—While there is no difficulty in employing the blackboard, where the class has a room to itself, teachers of classes in the main room cannot use it. In its place the silicate slate is suggested as a substitute. In some classes, it will be best for the teacher to have a large slate which she allows to rest on her lap and to which, from time to time, she calls attention as she outlines the teaching. In other classes, it will be best to have a slate for each member of the class, and as the teacher suggests the outline of the lesson or the questions for the pupils, they follow her in writing the outline or in answering the questions.

PADS. The objection to the use of the slate is that it is unsanitary. For this reason it is being banished from most of our day-schools. In its place the pad has come into use. All that is necessary in the use of the pad, is for the teacher to have a supply of pencils and pads, so that each member of the class may be supplied with one of each. Unless the teacher takes care of this supply constantly, much time will be lost from the school session in keeping it in order. There should be a number of reserved pencils to supply the places of those whose points break. Conscientious teachers object to the use of the pad, because they claim that the boys and girls, instead of following them in working upon the lesson, will spend their time scribbling or

drawing figures upon the pad. This will depend largely on the preparation made by the teacher and the power that she has in so presenting the truth as to hold the attention of the pupils, and in so giving points that they can readily understand them and put them upon the paper. Many years ago Dr. Vincent recommended the use of pencil and paper, if it were only a sheet of paper used by the teacher. The large majority of teachers in the Bible-school are reluctant to follow this suggestion. In this respect the day-schools are far in advance of the Christian workers. Here, as in many other cases, the saying of our Master is exemplified: "The children of this world are wiser in their day and generation than the children of light."

OBJECTS.—Many intermediate teachers truthfully complain that the primary has the advantage, because the latter is enabled to use so many devices and helps to instruction. When the pupils are promoted into the main school, they come, as it were, into a different atmosphere, and there are lacking many of those helps through which the primary teacher was enabled to gain and retain their attention. This is true, and yet the fault is partially on the side of the teacher. In addition to the slate and the pad mentioned above, many teachers use objects for the purpose of securing attention and retaining it. In addition to this, the object impresses the truth and helps the memory. The ordinary teacher, with some forethought and continued practice, will find no difficulty in securing objects for the illustration of points in the

lesson. Some teachers make the mistake of striving to illustrate every lesson with an object, or in using the same object so frequently that the pupils become tired of it. Others make the mistake of seeking out things novel and unusual, in order to impress the truth. The simplest articles, those which are all about us, are often best for teaching an object lesson. The following is given here as illustrative of what may be done in this line :

“Stepping into a cabinet workman’s shop one day, my attention was called to two pieces of wood, and I was asked which I thought could be best used by the workman. It took me only a moment to decide, for one was clear and straight, while the other was full of gnarls and knots. But my decision was wrong. The first piece was sound only on the surface. Inside it was rotten. The other was rough, but it was sound to the core. And the mechanic told me that he could shape it and polish it and make it an ornament for any parlor in the land.

“If our hearts are rotten, however fair and beautiful the surface, even God, with reverence, be it said, can make nothing of us. Judas was fair to look upon, but his heart was foul and filthy, and after three years of intimate association with Jesus he fell, and went to his own place. Peter was rough and rugged, and he was covered with ugly knots, but he had an honest heart, and he became one of God’s noblemen, and opened the doors of the Kingdom to both Jews and Gentiles.”—*M. M. Davis, in Christian Standard.*

PICTURES.—The use of the stereopticon as a means of teaching adults from the platform, has gradually won its way into the favor, not only of religious, but also of secular, teachers, because the truth seen helps the mind to remember the truth heard. On this principle, pictures may be used by the Bible-school teacher. Reference has been made on page 120 to the teacher's book of pictures. From time to time this book, or single pictures may be brought to the class, and, at the proper time, produced, and held before the eyes of the pupils for the purpose of impressing the truth under discussion. Some publishing houses are making a specialty of furnishing pictures in connection with the assigned lessons. No one doubts the value of the majority of the pictures found on the picture rolls prepared for the primary classes. The teacher who uses pictures in a small class will come more and more to realize their value. While those furnished by the publishing houses are good, those which the teacher selects for herself are apt to be the best. Once used, the pictures should not be destroyed or given away, but kept for future service.

CHAPTER XIX.

MISTAKES OF TEACHERS.

THIS subject is almost threadbare. It has been well worn, both at conventions and in articles in Bible-school papers. It is the favorite theme of

many would-be orators. It is much more easy to point out the mistakes of teachers than to show them how to rectify those mistakes. Hence, much has been said that might have been left unsaid, because it has tended to discourage the conscientious teachers, while the lazy ones have not been at all affected by it. However, some things may be said that will help young and conscientious teachers. It must be borne in mind that our teaching force is changing all the time. In a section of New York City where well-to-do persons reside, and where the population is much more settled than in the poorer quarters of the city, it has been found, upon careful investigation, that over twenty per cent. of the teachers change annually. Thus, we have always to deal with new teachers; and it must be remembered that, while the experienced teacher frequently finds out her mistake and corrects it, it may be a gain to point out beforehand to the younger teacher possible mistakes, and thus save her many an anxious hour. Moreover, we must not give up all hopes of helping some of the veterans in the service, who have clung to their mistakes. Let us look at the mistakes of teachers, under four headings :

1. Many teachers do not realize their privileges and the possibilities that lie before them in their work. Such are asked to read carefully the chapter on the "Importance of Bible-school Work."

2. Many teachers do not use language suitable to the comprehension of their pupils. Such are

urged to study the chapter entitled "Anglo-Saxon Spoken Here."

3. Many teachers take too much for granted. This is the source of a great many mistakes. Let us see what some teachers take for granted.

(a) Many take too much for granted in reference to the religious training which their pupils have received at home and elsewhere. Within the last twenty years many thorough investigations have been made, both in this country and in Great Britain, to determine how much real religious instruction Bible-school pupils receive in their homes. These investigations have been carried on, not only among the poorer class of mission children, but also among the well-to-do and wealthier classes. In a large majority of instances, it has been shown that there is a lamentable ignorance on the part of pupils concerning the fundamentals of Christian faith and practice. This has led many pastors and superintendents who are alive to the condition of affairs, to take for granted that those under their care receive very little religious instruction at home or in the day-school.

Were illustrations necessary on this point, they could be multiplied. Here is one that may be interesting. In a mission-school in Yonkers a class was studying about Jonah. An eight-year old boy said: "I know the story of Jonah." The teacher replied: "Well! tell it to us." Here is the story as the boy related it. It shows how little he had really learned concerning the matter.

“Jonah went on board a boat, and there was a sign up—‘No smoking allowed.’ He began to smoke a cigarette. The sailors threw him overboard. A big whale swallowed him. One of the men in the back of the boat had a bottle of castor oil. He threw it at the whale, who swallowed it. This made the whale sick, and he vomited Jonah unto the land.”

(b) Many teachers take too much for granted in reference to the amount of time that their children spend in study. A stock question at conventions is: “How can we get our children to study the lessson at home?” A wise answer is: “Take it for granted that they do not study their lesson at all at home, and teach them as if they knew nothing about the lesson.” The fact is, that in a very large majority of cases absolutely no time is spent in the study of the lesson at home.

(c) Many take too much for granted in reference to the knowledge of the children under their care. Many terms in common use among adults have no meaning to the minds of the children. Many facts and illustrations used are simply thrown away, because the children have no previous knowledge upon which to build the fact or the illustration. Hence, the teacher should be careful always to learn what the child knows concerning the truth which forms the truth of the lesson.

(d) Many take too much for granted in reference to the quickness of apprehension of their children. The following composition by a boy must have surprised his day-school teacher, when she

found how much of the information she had given him had been misapprehended.

“‘Breathing’: Breath is made of air. We breathe with our lungs, our lights, our liver and kidneys. If it wasn’t for our breath we would die when we slept. Our breath keeps the life going through the nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait till they get outdoors. Boys in a room make bad, unwholesome air. They make carbonic-acid. Carbonic-acid is poisoner than mad dogs. A heap of soldiers was in a black hole in India, and a carbonic-acid got in that there hole and nearly killed every one afore morning. Girls kill the breath with corsets that squeeze the diaphragm. Girls can’t holler or run like boys, because their diaphragm is squeezed too much. If I was a girl, I had rather be a boy, so I could run.”

One Sunday I heard a preacher, who is also a teacher, deliver a very clear, simple sermon on “God is Light.” His points were :

Light reveals,
“conceals,
“beautifies,
“purifies,
“vivifies.

Then he went on to show the analogy between God, in His dealings with mankind, and light as we know it. Half an hour after the sermon was delivered, wishing to test the impression that was made on some of our young people, I called aside a fifteen-year old girl, who had listened attentively to

the delivery of the sermon, and said to her: "What were the preacher's points in his sermon this morning?" Her answer was: "I don't know." Thinking that my question was not a good one, I said: "Well, what did he say about light?" After thinking for some time, she said: "Oh! he said light brightens." I then asked her: "What else did he say?" and she said: "I don't know." Had I told this fact to the preacher, he would probably have thought that his morning's work was in vain. I tell it here in the hopes that teachers will not take too much for granted, in reference to the quickness of their pupils in apprehending the truth.

(e) Many take too much for granted in reference to the application made by their pupils of the truths taught. Time and time again, the faithful teacher will present the same truths, without the pupil applying those truths to conscience or life. Hence, there should be no hesitancy on the part of teachers in presenting over and over again plain and familiar truths. In many cases, though often heard, they have been entirely neglected.

(f) Many make mistakes in reference to the goodness of their boys and girls. They see their pupils for a short time on the Lord's day at their very best. If they could see them at their worst, or even in their average behavior, they would perhaps be more anxious to present very clearly and very forcibly the simplest ethical teachings. It is amazing how many boys and girls, from what we call good, as well as from bad families, lie, steal, cheat, swear, and do many other things of which,

perhaps, the teacher never dreams. Often the parents of the pupils are unconscious of their children's misdeeds. Often, through pride or love, they cover them from the one who, next to the parent, should be the child's chief spiritual advisor. Hence, the teacher is frequently ignorant concerning those things of which she ought to have the greatest knowledge, in order to produce the best results in teaching. No teacher, therefore, should take too much for granted in reference to the goodness of those under her care. This does not mean that she is to be constantly holding up to her pupils their faults, or continually nagging them about their misdeeds, but that she should be always, whenever the opportunity presents itself, urging on those whom she teaches the acceptance, and the living of the very highest moral truths.

4. Closely akin to this last kind of mistakes is another class, which arises from the teacher's misapprehension concerning those whom she teaches.

(a) The failure to recognize the fact that a child may be led to love Christ when very young:

(b). This frequently leads to the failure to so present the truths of the Word that the child shall accept Christ as his Saviour. The old idea that a child must grow up and serve the devil for a number of years and then be converted, or, as it has been popularly stated, that the young must "sow their wild oats" is fast dying out, and every Bible-School worker should do all within his or her power to give this idea a speedy and everlasting burial.

(c.) Failure to recognize the natural differences in pupils. Said a wise mother once to a Bible-school worker: "I have had seven children, and I could treat no two of them alike." Here is a hint to the teacher, as to her treatment of individuals. The class cannot be taught as a whole, but the truths must be applied to each individual. The advanced movements in child study are doing much to help the teacher in this direction.

(d). Failure to recognize the fact that we have no right to expect spiritual fruitage from the child until that child enters into spiritual life. To tell a child to be good, unless there is within it a power to be good, is foolish, and yet this is just the mistake which is being made by those who strive to educate a child in Christian life, before that child has entered into vital union with Jesus Christ, the source of all life.

(e). Failure to wait patiently for results. Many teachers are discouraged, many resign, because they do not see the fruitage that they expect in those whom they instruct. We cannot expect the same fruitage from the child Christian that we may see in a matured saint who has passed through long years of discipline and is almost fit for the heavenly home. Great allowance must be made for childhood; at the same time we should expect to see certain fruitage in the life of the child who professes to be a Christian.

CHAPTER XX.

ANGLO-SAXON SPOKEN HERE.

A BUSINESS man in reduced circumstances, out of work, came to a friend to borrow money to start in business, claiming to have an original idea. On being questioned as to what it was, he declared that he proposed to have a sign on which would be printed "Anglo-Saxon Spoken Here," and then to get some useful articles and stand on one of our public thoroughfares and peddle them. He declared that the term "Anglo-Saxon" would be so strange to so many in New York that the very novelty of it would attract their attention. He expected to have some questions asked him, and he intended to study up so that he could give his answers in the shortest, tersest words that our language affords. Through this means he hoped to be able to dispose of enough merchandise to enable him to live.

Whatever was the success of his business enterprise makes little difference. What we wish to impress now is the thought, that what is needed in Bible-school work is the use of the simplest and shortest words that can be found to teach the truth. It is feared that some of our pupils have as little appreciation of some of the words that are used as did the negro referred to in the following :

"You are doing nicely," said the doctor encouragingly to an old darkey patient. "I will call again to-morrow, and will leave you this prescription now to save you from pain in the interim." Then he went out.

"Dar's er 'scription dat de doctah lef'," said the patient feebly to his wife, "'an' I wan's yo' ter go ter de drug sto' an' git it filled. Tell de drug sto' man dat it's fo' my interim, and be sho' an' ax him ef I'se ter take it eternally, or jess rub it on de outside, an' ef so, wha'."

An article in one of our Sunday-school papers relative to the mistakes made by children in their understanding of what to adults seem to be very simple words, led to a discussion among a number of Christian people. Some of them maintained that these mistakes were never made, that it was simply an article intended to hold up to ridicule the defects of the teachers, without a strict adherence to the truth. A superintendent, learning of this, asked a primary teacher if she had, from her experience, any illustrations that would confirm what had been written, and here are some of the things that she gave from her own experience :

A mother once came to her, demanding to know what her little girl meant by singing through the week : "I'm a little pimple ; I'm a little pimple." With a smile the teacher replied : "She is trying to sing the hymn that we teach, 'I'm a little pilgrim.'"

That same child once looked up to her aunt, who was engaged at the wash tub, and said : "That's

right, aunty, the Bible says: 'Wash and pray; wash and pray.' "

A child went home and kept repeating: "Peter. James and John; Peter, James and John." The mother said: "What do you mean by saying 'Peter, James and John,' all the time?" The little one replied: "Teacher says them's the mens whats picks up coals." Some time afterwards, the boy's sister, a year younger than he, coming home from school, was asked by the mother to explain what the brother meant by his declaration that Peter, James and John were the men that pick up coal. The little girl, turning to the brother, said: "Oh, you stupid! Don't you know that your teacher said: 'Them's the men that loves Jesus?'"

These illustrations of the perversity of children in twisting words were repeated to a group of teachers, some of whom declared that they could give illustrations just as absurd from the standpoint of the adult. The following are some of the twistings that little ones made of familiar golden texts:

"Thy face has made thee two wholes. Go to pieces."

"Man looks on the outside wood parents."

"The Lord is my Lord and my forechest and my liver."

This is no worse for the children than was the answer of the Irishman, who, in his cross-examination, was asked by the lawyer: "You say that you witnessed the altercation?" and who replied: "No, sir; oi did not; oi was busy at the time looking at the foight."

Enough has been said, perhaps, to at least make the teacher think that the simplest language that can be used is the best in impressing Biblical truths on the minds of the young and on the minds of the old who have not much education. The following suggestions are offered to help the teacher in the direction of simplicity :

1. In studying the lesson, wherever a long or unfamiliar word is met, always try to put in its place a short and familiar one.

2. Do not take it for granted that your pupils know the meaning of words which are perfectly familiar to you. "Providence," "grace," "conversion," "regeneration," "justification," "sanctification," "transfiguration" are but a few of the many words, which are used in familiar religious discourse and conversation, of the meaning of which many of the little ones have not the faintest conception.

3. After you have explained the meaning of such words, in some way, try to learn whether the pupils have grasped your explanation. Perhaps the very best method to be employed in this test is a short review, by the teacher, of the lesson of the previous Lord's Day. In this review many astonishing revelations will be made. A teacher, being absent one Sunday, and wishing to know what her class had learned of the lesson of the previous Sunday, the title of which was "Jesus, the Messiah," had the following experience :

Teacher : "What is the Messiah?"

Answer : "A king."

Teacher : " Who is the Messiah ? "

Answer : " Harrison," (who at that time was the President of the United States).

After two years of careful study of the words used by an elder teacher, a young teacher came to him and said : " I wish to make a confession to you. I often wondered why you use such simple language in talking to the Sunday-school. I sometimes imagined that you could not use long words, but now I realize that it is necessary for you to use short ones." The fact was that the older teacher had been striving all through those years to get his young friend to drop his Latin and Greek adjectives and adverbs and use simple Anglo-Saxon nouns, pronouns and verbs, but the younger man considered it was not scholarly to use such language, and thus continued to befog the minds of those whom he was striving to instruct in spiritual truth. It is good that even after two years he awoke to a realization of the necessities of the case. Some teachers never realize what is needed in this direction, and they continue to bewilder the minds of those whom they instruct, instead of making the truth clearer. (See I. Cor. xiv. 19).

CHAPTER XXI.

A SWARM OF BEES.

WE HAVE heard much concerning the negative side of the teacher's character and life. Lists of

“Don’ts” have been multiplied. Many of them are first class. Some are not so good. There is a positive side to character, and the true worker for the Master cannot afford to overlook the development of that side.

Many workers are discouraged for various reasons. It must be admitted that there are many causes for this discouragement. However, no worker ought to blame others or his surroundings, until he has honestly and prayerfully considered whether he is all that he ought to be. Not to condemn but to help, not to discourage but to encourage to better things, prompts the offering of the following “Swarm of Bees” for the worker’s careful consideration. Unless he is all that they require him to be there is room for improvement. If he is not all that they seem to require him to be, there is no cause for discouragement, but rather for the opposite, because it is possible for him to strive for better things, and the lack of some of these characteristics may have been the cause for seeming failure.

While the following Bees are for teachers, many of them are applicable also to the officers of the Bible-school.

1. *Be filled with the Holy Spirit.* This is a positive command. The reason for it is that unless the worker is so filled, he cannot do the best spiritual work. How to be filled with the Holy Spirit is a question that we will not attempt to answer here.

2. *Be prayerful.* It is taken for granted that every Bible-school worker prays, but there is a vast

difference between uttering words and calling them prayer, and being prayerful.

3. *Be dead in earnest.* Many Bible-school workers who wonder at the success of Mr. Moody would have little cause for wonderment, if they could realize how dead in earnest he was when he began to work for the Master in the Bible-school.

4. *Be yourself.* There is always a danger, when admonishing workers, that they get the idea that they must become just like some noted, successful worker. The best worker is the one who is himself, and not an imitator.

5. *Be alive to your privileges.* An appreciation of the privileges of the Bible-school worker only comes to him who realizes the importance of his work.

6. *Be interested in your scholars.* This point is emphasized throughout this manual.

7. *Be familiar with their surroundings.* You cannot form any idea of what a child or an adult needs simply from his or her dress, or from the house in which he resides, or from what you see of him on the Sabbath. The worker who does not understand the every-day surroundings of the one that he strives to benefit will surely make a failure.

8. *Be impressed with the value of souls.* The best teacher needs some motive to spur him on to his work. If he constantly bears in mind that the soul of each boy or girl or adult in the class is worth more, according to the arithmetic of heaven, than the whole world, he will have a tremendous motive power urging him on in his work.

9. *Be impressed with the importance of your work.* Teaching a boy or a girl for thirty or forty minutes once a week does not seem to amount to much. What it will amount to depends largely on the character of the teaching. Unless the teacher understands the importance of those thirty or forty minutes, he will not do his best work. In the ratio that he realizes the importance of these minutes will his work be good (see chapter 1.).

10. *Be impressed with your responsibility.* For what? For the salvation of the souls of your pupils? No, but for the way that you commend Christ to them, both by your teaching and by your living.

11. *Be impressed with the nearness of eternity.* Next Sunday may be the last time that you will have a chance to speak to some one in your class.

12. *Be prepared for the general work of the school.* Every teacher should feel an individual responsibility for the general conduct of the school as a whole, and should be prepared to help, by every possible means within his power, the general work of the school.

13. *Be prepared for your work for the day outside of teaching the lesson.* Many a teacher has been thrown off the track, because of lack of preparation to meet some little thing that has arisen in connection with the work of the school. She may have puffed and blown, and worked at a tremendous rate, but all to no purpose, because of this lack of preparation.

14. *Be diligent in your preparation for each Sunday's lesson.* Each lesson has to be prepared for in-

dependently of all others. Two mistakes are common and should be avoided. One is thinking that because the lesson is old and familiar, the teacher knows all about it without especial preparation. The other is in filling the mind with general knowledge of the lesson and trusting to the influences of the moment for the specific application of its truth.

15. *Be familiar with God's word generally.* It is a pity for the teacher who is constantly being tripped up by some one in his class because he knows very little of God's word outside of the lesson for the day.

16. *Be prepared for an emergency.* I once saw a veteran Bible-school worker lose himself and his hold on the class for the day, because a would-be smart sophomore very innocently asked him: "Did Jeremiah ever go to Ireland?"

17. *Be humble.* Spiritual pride has spoiled many an hour of what would otherwise have been good teaching. There is more danger in these latter days of a disorder that is vulgarly called "big head" than there is of enlargement of the heart.

18. *Be bold in the Lord.* This is not a contradiction of the last "Be," for the man who is really humble can be bold in the Lord. It is the proud man who is bold in himself.

19. *Be self-forgetful.* That is, merge self in Christ, and be so willing to be led by the Holy Spirit that self can be laid aside.

20. *Be on the lookout for outside opportunities to reach the soul.* The very best preparation for class work comes from what has been done outside the

class. Five minutes alone with a pupil after school, will sometimes produce better results than the half-hour spent in the study of the lesson.

21. *Be hopeful.* This means; have faith. The teacher who makes up his mind that he cannot accomplish anything will very likely be without success. He who has faith in the Lord and His power to reach the soul, will be the successful one.

CHAPTER XXII.

WEEK-DAY HELPS.

THE more earnest the Bible-school teacher is, the more she deploras the fact that, while she has her pupils with her for an hour or an hour and a half each week, for very many hours they are under other influences, many of which are exactly the opposite to that which she tries to exert over their hearts and minds. While it is to be regretted that such a small portion of time is spent with the Bible-school teacher, nothing will be gained by lamentations over the fact, but much good will be accomplished by making use of natural agencies in emphasizing the work of the Bible-school hour. Some of these agencies may be named:

I. VISITING, in city schools especially. Visiting is of two kinds.

1. In the larger schools there are paid visitors, whose duty it is to go into the homes of the mem-

bers of the school, not only after they have been absent from the school session, but at other times, for the purpose of trying to help them either to come into the kingdom or to advance in it. Much may be said in favor of this kind of visiting. In fact, in many schools the volunteer workers have very little time for visiting. In such cases, the paid worker should be sent into the homes. A mistake is often made in confining the visits of such a worker to the homes of irregular or disorderly pupils. While the stray sheep of the flock should have their due share of attention, the others should not be neglected. Therefore, it is suggested that where the class teacher can not visit the pupils, the Bible-school missionary should be sent into the homes.

2. The class teacher, however, should go into the homes of pupils if possible; the oftener the better, especially in those homes where the influence exerted is not calculated to reinforce the teaching of the Sabbath. The class teacher may be able to do much good, not only in helping her pupils, but also in gaining the good-will of the parents, and thus interesting them in the work of the Bible-school.

II. LETTER-WRITING.—This is good at all times, and is perhaps not as much employed as it might be. There are, however, especial times when a letter from the teacher will accomplish much good. When the pupil is sick or in trouble, the teacher's message will be very much appreciated. During special services, the work of the pastor or evangelist has often been supplemented by a letter

from the teacher to her pupil who has not as yet decided for Christ. When the teacher is on a vacation, or the pupil is out of the city, a letter will remind the latter of the former's continued interest. Perhaps, of all days, the pupil's birthday or some holiday, as, for example, Christmas or New Year's Day, is the best time for the writing of the letter.

III. GREETINGS.—Many schools have adopted the custom of sending a greeting to each member of the school, so that it arrives on the morning of their birthday. These greetings are eagerly looked for and highly appreciated. They are usually printed and changed every year, so that no one receives the same greeting twice. In other schools, the pastor or superintendent sends a greeting to each member of the school in connection with some special day, such as Christmas, New Year's Day, Easter, Children's Day or Rally Day. Perhaps the birthday greeting is the best of all, because it appeals to the recipient as noting something which is of especial, personal interest to him.

IV. WEEK-DAY MEETINGS FOR THE YOUNG.—These have been found of great benefit, not only in the populous city, but in the country. In the city, there is little trouble in gathering the boys and girls in a meeting. In the country, a little tact in arranging the meeting near the school-house, just after the hour of dismissal of the public school, often results in a week-day gathering that is rich in fruitage of spiritual good. These meetings may be called: Children's Hour, Junior Christian Endeavor, or by other names according to the denom-

ination of the church of which the school is a part.

V. GOOD READING.—In most Bible-schools papers are distributed to the members. Too much importance cannot be attached to the selection of good reading. The officers and teachers of the school should take no publisher's recommendation of his publication, but should read the papers distributed to the children with a view of selecting such as will be for the best good of the readers. A little time and a little attention spent in this direction will result in great good. Then there is the library whose possibilities are only beginning to be realized. A full discussion of the library will be found in chapter xxv. Many teachers, realizing the good that is done by the right kind of literature, make it a point to buy books suited for the members of their class, and to loan such books until all the members have read them through. As this involves some expense, it is suggested that a teacher buy but a few books, with the understanding that she exchange those with other teachers in the school for the few that they have bought for their respective classes. In this way a number of books may be procured during the year.

VI. AN EVENING AT THE TEACHER'S HOME.—Shall we ever forget when the teacher invited us to her home and we spent the evening there? This is an opportunity powerful for good when wisely made use of. During this evening at the teacher's house, there need not of necessity be any special religious work attempted, but the teacher can draw near to her pupils, and draw them near to her in

such a way that they become her friends and look to her as their friend. Thus her words on the Lord's Day will be listened to.

VII. PERSONAL WORK.—Few directions can be given in reference to this. The circumstances of pupil and teacher must determine the exact line of effort. Where the teacher really desires the welfare of the pupil, opportunities will be made for that teacher bringing the truth to the pupil. The patience and perseverance mentioned elsewhere will be necessary in a preeminent degree in this line of work. As a rule, children and young pupils shrink from the attempt of the teacher to deal with them personally on the subject of religion, but yet there are exceptions to the rule, and, because of these exceptions, the teacher should constantly be on the alert to discover when it is proper to speak or to write to her pupil on the subject of personal religion. I have frequently found that those who resisted my efforts in their behalf a number of times, when I had given them up, were anxious for me to speak and were wondering if I had lost my interest in them because I had not done so.

CHAPTER XXIII.

SPIRITUAL WORK FOR CHILDREN OUTSIDE OF THE BIBLE-SCHOOL.

THE word "spiritual" is used advisedly, because there is, in these days, an immense amount of work

done for and among children, along intellectual and industrial lines, which is of great educational value, but which is not spiritual; e. g.:

Cooking schools,
Sewing schools,
Mechanical and industrial classes.

Again, there are many agencies employed to keep the children busy under moral influences, on the theory that prevention is better than cure; e. g.:

Reading rooms,
Circulating libraries,
Gymnasiums,
Classes in calisthenics,
Cadet Corps, Boys' Brigades, Clubs, etc.

These are all good, but the person who expects much spiritual fruitage from them is as foolish as the farmer, who should spend his time clearing his farm of weeds without sowing seeds for crops. It is doubtful if by this process he could keep down the weeds. He certainly would have neither vegetables nor grain to harvest in the fall. If spiritual fruitage is expected, spiritual seed must be sown and cared for. Merely keeping a boy away from evil, educating his head, or training his hands, will not make him a Christian.

The importance of bringing children early to Christ is now being generally admitted. It has been shown over and over again that in an ordinary congregation of Christians the majority of them were converted in childhood. Many men, including theological professors, pastors, evangelists, and

earnest lay workers testify to the fact that they accepted Christ as Lord and Master when they were very young.

On the other hand, while there have been undoubted conversions of those who have passed the three-score-year-and-ten limit, still those who labor among adults, know how difficult it is to bring to a real trust those who have set their faces toward the sunset of life.

Recognizing these facts, the workers in a large mission church are making special efforts to reach the children. The chief agency employed is the Bible-school, with eleven hundred names on its registry. Supplementing the Bible-school is a series of meetings for children, where spiritual truths are presented and emphasized, and where trained Christian workers come into contact with the children.

First in importance is what is known as "The Children's Hour." This is a meeting for children held every Wednesday afternoon. At first the experiment of dividing the time between religious instruction and entertainment was tried. This, however, failed, as it was found that in almost every case the spiritual work gave way to the amusement that followed. Then a different plan was followed. Three Wednesdays of the month the children met for a service that was strictly religious. On the fourth Wednesday they had what was known as the play hour, when they gathered in the large gymnasium under the church and had a grand frolic. It was found that the fourth meeting of the month was a hindrance rather than a

help, and it was changed so as to be of the same kind as the other three.

At these meetings there is an opening devotional service, just as there would be at a regular church service, with the exercises adapted to the needs and comprehension of the children.

The children are taught to sing in a body, and to collectively recite the Commandments, the Beatitudes and other portions of the Scripture. A quarter of an hour is reserved for an address by someone fitted to talk to the children. Efforts are made to secure different speakers, so as to have the same truths presented in a variety of ways, in the hope that where one fails in making an impression another will succeed. The following outline was put on the blackboard at the beginning of one season:

S IN AVIOUR ALVATION ANCTIFICATION

The truths for which these words stand were presented, repeated, and reiterated. The child is told: "You are a sinner; Jesus Christ died for your sins. You may have salvation through Him. After you have accepted Jesus as your Lord and Master, you are to accept sanctification." These fundamental truths were presented in terms that the child could understand, and illustrated in many ways.

On Friday evening, at seven o'clock, meetings are held for the little folk, who are divided into classes according to age and sex. In each class is a leader who has charge of the meeting, and an assistant who looks after the music. The aim here is to impart religious instruction, and to have the children take part in the meetings by leading in prayer, reciting Scripture and relating their Christian experience.

Again, on Sunday morning, about half an hour before the time for church service, the children meet for a short praise and prayer service. The parents of many of these children do not attend church, and one of the objects of thus gathering the children is to have them present at the church services. Here, a place near the pulpit is assigned to them, and the pastor often gives a five-minute talk to them. Now and then the children sing a hymn as part of the service. A choir, composed of about a dozen girls, sometimes sings a hymn which they have practiced beforehand.

For some years a large meeting for children was conducted in the basement of a city church. The attendance at this meeting was at times over five hundred. Children of all ages and even youths of sixteen or seventeen attended. The children took part in instrumental and vocal music and recitations. An order of exercises was prepared for each meeting, and by this means certain portions of Scripture truths were emphasized. The pastor of the church delivered an address, frequently in the form of an object sermon. Rewards were given at

the end of the series of meetings to those who had fulfilled certain requirements. The criticism that the writer passed on one of the services which he attended was, that the social or entertainment element was so closely connected with the spiritual, that the children would not distinguish between the two.

The Rev. John Dooly, when Superintendent of City Missions, Albany, N. Y., conducted a meeting for children regularly on Tuesday afternoons. Here, all that was done centred in the effort to bring the children to Christ. After devotional exercises and an address, an inquiry meeting was held and the children were urged to accept Christ as their Saviour. Nearly the same methods were used as those employed by evangelists in dealing with adults. In about six months Mr. Dooly had over one hundred and forty bona fide inquirers, many of whom gave undoubted evidences of conversion. He is enthusiastic in his declarations concerning the value of work of this kind among the children.

Bands of Hope have long been maintained in connection with various mission churches. While the temperance idea is the main one emphasized in these Bands, consecrated leaders and workers have found in them many opportunities for bringing, sometimes, very little ones to Christ.

Boys' or girls' mission bands, while organized primarily to kindle the missionary spirit and to work for those in lands of darkness, have proven evangelistic agencies for the home churches. But little skill is required on the part of the leader, to

show the boys and girls the absurdity of their being anxious for the salvation of the heathen while they refuse to accept Christ.

In *The Sunday-School Times* for January 28th, 1893, is an article in which is given an account of the ways of working of some who have been considered successful in bringing children to Christ.

They agree in declaring that any success in work among the children is only possible where there is love at the foundation of the work, and persistent personal effort is put forth in humble reliance on the Spirit's power.

CHAPTER XXIV.

THE HOME DEPARTMENT.

MANY experiments are made in connection with the Bible-school, in lines of work carried on outside as well as inside of the school building. Some of the experiments are successful while others are failures. Occasionally a line of effort is inaugurated to meet a crying need. Such effort, if wisely directed, generally results in the establishment of a kind of work, that proves beneficial in many directions. Such has proven to be the fact in connection with the establishment of the Home Class, out of which has grown the Home Department.

ORIGIN.—As in the case of many successful movements, different claims are set up as to when, where and by whom the idea of the Home Depart-

ment was originated. Without going into a consideration of the rival claims it may suffice to state here, that at a district Sunday-school Convention held in New York in 1881, Dr. Duncan, in trying to help a consecrated woman who taught a class of boys and girls on a porch every Sunday, conceived the idea of the Home Class as distinct from the Bible-school Class.

HISTORY.—This idea was brought to the notice of the New York State Sunday-school Convention of 1881, and the Woman's Sunday-school Mission Aid Association was formed, for the purpose of enlisting the Christian women of the state in Mission Sunday-school work. One of the duties of this association was the formation of Home classes. At first, the effort was to gather classes of children in places other than those usually occupied as the Bible-school room.

The attention of the delegates to the Third International Sunday-school Convention which met in 1881, was called to the new movement, and a lasting impression seems to have been made. Dr. Vincent expressed what the idea then was as follows: "Let a good man or woman get together five or six or eight or ten little people and teach them the Word of God; and where we have one Sunday-school now, let us have ten of these little classes."

The limitations of the neighborhood class led to modification and development. About the year 1885 the Home Department began to be spoken of. Whether it was a resultant from the Home Class or an independent movement is the mooted question.

At any rate, the Home Department of the Bible-school had come to stay. During the past decade, the work has gone on with increasing power and results. To-day, there are to be found Home Departments not only in the sparsely-settled districts of the country, but also as forming important branches of the Bible-school in the most densely populated quarters of great cities. At the New York State Convention of 1896, it was reported that there are in the United States 3,261 Home Departments with 130,000 members.

PURPOSE.—“The purpose of the Home Department is to secure, through associated effort in connection with the Bible-school, a general and systematic study of the Scriptures.” It is designed to enlist in the study of the Bible all those, who for any reason, cannot attend the Bible School. Dr. Hazard includes all such under two classes.

1. The Shut-ins. The aged, the infirm, the invalid, mothers and servants and all who cannot leave the home are included under this designation.

2. The Shut-outs. This class includes all who are kept out of the Bible-school because of their occupations, such as “commercial travelers, railroad conductors, brakemen, engineers, newsboys, railway postal clerks, telegraph operators, hotel clerks, steamer officers and employés, army officers and soldiers, civil engineers and their assistants, boatmen, etc., etc.”

PLEDGE.—The following pledge shows what is expected of those who become members of the Home Department: “I agree to join the HOME

DEPARTMENT of the — Bible-school, to spend at least half an hour each Sunday, or during the week in the study of the weekly lesson, unless unavoidably prevented, and to notify the superintendent of my withdrawal.”

This is dated, signed by the student and also by the visitor who adds his or her post office address. There is also a space for the class number.

RELATION TO THE BIBLE-SCHOOL.—The members of the Home Department are considered members of the Bible-school, enjoying all the rights and privileges of the members of the school. For example: If there is a free entertainment for the members of the school, the members of the Home Department are invited. Where tickets are sold for entertainments, lectures, excursions, etc., the Home Department members are supplied at the same price as members of the school.

In many schools the expenses of the Home Department are paid from the regular funds of the school, and the offerings of the members of the Home Department go into the Missionary Fund of the school.

Many members of the Home Department become members of the school, and when, for various reasons, members of the school cease attendance at the regular school session, they become members of the Home Department. In these ways a vital relationship is formed and sustained between the school and the Home Department. Where the love of Christ rules the workers, these two forms of activity are never *rivals* but always the closest *allies*.

HOW TO ORGANIZE.—First. Get some consecrated man or woman, (inside or outside the school is immaterial), who believes in this kind of effort for the Master's sake, and who will give thought and time in working and praying for its success. Second. Write to the publishing house of your denomination for Home Department blanks. (Among others the Congregational Sunday-school and Publishing Society of Boston and Chicago, publishes a full outfit of Home Department requisites). Third. Write to the above-named society for their book entitled: "The Home Department of the Sunday-School," by Dr. M. C. Hazard. It gives full details on this subject, gives directions for organizing, points out encouragements and difficulties, and deals in a common-sense and practical way with the many questions that arise concerning the Home Department.

In many places it is not so difficult to start a new movement, as to keep an old one in active, successful operation. It takes but little experience to point out difficulties, but to tell how to overcome them demands much practical knowledge. To help Home Department workers to overcome their difficulties, Miss Grace E. Griswold, of Ithaca, N. Y., has issued an excellent booklet on the subject. The Boynton Neighborhood (Congregational Publishing Society, Boston,) is also recommended to those desiring help on this subject.

Many Bible schools, for the instruction and stimulation of its Home Department visitors, issue suggestions similar to the following :

Remember, the success or failure of this work rests with you. Membership in the Home Department and interest in Bible Study in your section depends largely upon your activity and faithfulness to the work. The Church, the Sunday School, the Superintendent of the Home Department look to you for every possible endeavor and depend upon you in the work assigned to you. Do not disappoint them, nor the Master whom you serve. Visit and endeavor to reach the following persons :

1. Every family in the Church, or member not attending Sunday School—old and young—who are kept for some good reason or poor reason from attending the School.

2. Invalids, the aged, and those confined at home by the care of others.

3. Boarders, commercial travelers, members out of the city, and families who have moved beyond the reach of Christian privileges.

4. Families who do not attend Church and any persons who can be reached. Endeavor to have families in neighborhood enlist their friends, neighbors and members of their families away from home.

REPORTS.

Keep a full record of the members of the Home Department in your section. Record the number of persons and places visited, and the number of visits made each quarter.

Collect Report Cards quarterly and hand them to the proper officer, with the total number of visits, &c., made by you.

Promptly report any cases needing the attention of Sunday School Teachers, Superintendent, or Pastor, especially where persons can be reached for Church membership.

Pray for success.

Resolve in faith to overcome all obstacles.

Aid the members as far as possible.

Yoke-fellow be true,

And

“Link the prayer with labor
Till Christ His crown shall wear.”

(Rev. ii. 10 ; 2 Cor. v. 14.)

CHAPTER XXV.

THE BIBLE-SCHOOL LIBRARY.

IN the past, failure on the part of those in charge of Bible-school work to realize its importance, may account for the little intelligent thought that was formerly expended on subjects connected with the library. Those writers, whether in the secular or in the religious press, who held the library up to ridicule, had much to justify them in their action. More attention is now being paid to the value of this agency in moral and spiritual educational work. One who imagines that there has been no progress in Bible-school library work in the last twenty years, is not acquainted with the facts. It must be admitted, however, that as an educational agency its value is not yet fully appreciated, and its possibilities are being developed in but a comparatively small degree.

There have been, in all times, those who have appreciated the value of the library. Years ago a veteran Bible-school worker declared : "Next to the choice of a superintendent, there is no graver subject of consideration for a Bible-school than the selection of its library books." It argues well for the future usefulness of the Bible-school library, that subjects connected with its betterment are being discussed by both secular and religious writers.

The following suggestions are made with a view of helping those who are not satisfied with the old order of things, and are hoping for improvement, without being quite certain as to what ought to be done and how it should be gone about.

THE LIBRARY COMMITTEE should consist of three to five persons, who ought to possess certain qualifications for their work.

1. They should realize the value of good literature, and appreciate what a power the library may become if properly handled.

2. They should know something of books. An extensive knowledge of literature is not necessary at the outset, but one who is not willing to learn should not be a member of this committee.

3. They should know something of those for whom the books are intended. Only in this way can they select the proper books for the library and devise the best plans for their distribution.

4. They should be able to bring matters connected with the library to the attention of both the church and the Bible-school officials, so as to secure the very closest coöperation among all concerned.

THE LIBRARIAN should possess the above qualifications, should be willing to give time and thought to the work, and should know something of human nature as well as of books. The mistake that has been made is in supposing, that all the librarian has to do is to attend to the distribution of books and to keep them in order. Many a person who would make an excellent librarian is kept from accepting this position because he cannot be present at the

proper time to attend to these details. If he cannot attend to this part of the library work, let him have

AN ASSISTANT LIBRARIAN. Quickness, system and courtesy are the characteristics which this one should possess in a marked degree. His duties will pertain more directly to the handling of the books and their distribution. The question arises : " Whom shall we select for this purpose ? " There is certainly no justification for following tradition in respect to this office and having a young man to fill it. A lady, young or old, will often do better work than a young man. There is no objection to the latter, but there is no ironclad reason why no one but a young man should be chosen.

THE PLACE for the library should be near, and convenient to, the schoolroom, but, if possible, not a part of it. If it must be in the schoolroom, it should be partitioned off by curtains, so that the work carried on may not be seen by teachers and pupils. The buildings that are now being erected for Bible-school purposes have separate rooms for the library. Owing to the existing conditions in Bible-school architecture, but little can be said on this point.

THE TIME.—Tradition says : " Books received just before the Sunday School session and distributed just after the Sunday School session. " This rule may be good in sparsely-settled districts, where those who use the library come from a distance and can enter the school building only once a week. In villages and cities, it is better to receive and distribute books at some time or times other than that

set for the Bible-school sessions. Many schools have adopted the plan of having the library open two or three evenings during the week. Some schools have even gone so far as to have the library open during the afternoon and evening of every day of the week except Sunday.

COÖPERATION IN LIBRARY WORK.—The pastor, superintendents, teachers and parents may all help in this work. If there is cordial and hearty coöperation between the pastor and the superintendent, these two may do much in enlisting the teachers in the effort to provide for the pupils the right kind of reading. In some districts, where the children are plentifully supplied with books, little coöperation will be had from the parents, who are able to purchase such books as they think necessary for their children. In the poorer districts, however, strenuous efforts should be made to have the parents interested in the library and to have them coöperate in all its plans. The highest success is obtained where the books of the library are not intended exclusively for the Bible-school pupils, but for all who, under proper supervision, wish to draw books. In this case parents themselves may become interested in drawing books for their own use, and thus be helpful in the selection of books for the children.

EXPENSES. The vexed question in many places is: "Where shall we get the money necessary to purchase new books?" This question must be decided by each school for itself. Where the church supports the Bible-school, a fixed amount for library purposes should be included in the budget of Bible-

school expenses. A small sum laid aside monthly, quarterly, or even annually, is much better than a larger sum appropriated occasionally and without system. This will enable the purchase of a few books at a time, and thus better books may be secured than when a large number are purchased in a lump.

SELECTION OF BOOKS.—Of late years much has been written in reference to the character of books that find their way into Bible-school libraries. Under the heading "Babyhouse Literature," the *Ladies' Home Journal* of February, 1897, contains many excellent suggestions in reference to the Bible-school library. We give an extract from that article :

The prime object of the Sunday-school library is, as I understand it, to furnish good reading for the young—that is, to nurture them in the Christian life. But how does it do this? Let me quote a few examples from books which I have read, all of which were secured from Sunday School libraries. The first was called "The Assault, or Bobby's Lesson." Bobby struck a boy, who died from the effects of the blow! Imagine! Then Bobby became sorrowful, morose, finally went insane, was sent to a mad-house and died there at the age of twenty-three. The story plainly points to the fact that Bobby went to hell. Another book which I read, preached the cheerful gospel of idiocy. It was called "Margaret, or the Story of a Little Idiot Girl." In it a little girl was born an idiot, and eight little girls were daily sent to her house so that they might hear her idiotic sayings and feel thankful for their blessings! "Oscar's Sunday Flowers" told the story of a boy who picked flowers on Sunday, and that finally made him an unsuccessful man for life! "Jim's Confession, or a Boy Who Lied," was the story of a lie. Poor little Jim told a lie to his mother one

day, and that settled him. His tortures are pictured through one hundred and forty-eight pages, until he at last repents. But men and women shun him, and he is always known as "Jim, the Liar." There is sound Christian gospel, forsooth! "The Little Glutton" is a little girl who has an abnormal appetite, and is made a "terrible example" of for other little girls! "The Little Ragged Girl and the Prince's Son" is the story of a poor cotter's daughter who is very good: she never lies, never steals, never does anything, in fact, but look sweet. A handy neighboring prince hears of her, adopts her, and his son marries her! "Jealous Minnie" is a little girl who is jealous of everybody and everything, and becomes an outcast because of her failing! "The Two Schoolboys" portrays two boys: one good, the other bad. Both die: one goes to Heaven and the other to hell! "Little Ella" is a dressy girl. She puts on a bright red frock to wear to Sunday School one day against her mother's wishes, and her downfall as a woman is the result! "Clara's White and Black Lies" is a story of ninety-eight pages, through all of which Clara is made an object lesson to show the difference between large and small lies! "The Christian Coachman" would not drive on Sundays: gave up his place, almost starved, and finally became a rich man, so rich that "he could buy the whole world," we are told! "Fern Glen" depicts "little Lilian's prayer," made one day in a beautiful fern glen. That made her a good woman, and she went forth as a "Lady Bountiful," until she became the richest woman in the neighborhood! "Harold's Sin" was on a par with the others. Harold's "sin" was a proclivity for fighting. He fought every boy he came across. One day he met his match, and the other boy gave Harold such a beating that he made him a cripple for life! "Jack's Temper" was another book. Jack had a brutal temper, which, upon the closing occasion of the elevating story, he exercised upon a horse. This the beast naturally resented, and kicked Jack, who thereupon died! "John's Mistake" was that he stole and ate some green apples one day, got the colic and died!

In this age, when there is an abundance of good books, there need be no excuse for the selection of indifferent or bad ones. Lists of appropriate Bible-school books may be obtained from any of the denominational publishing houses. In villages and cities one library may exchange books with another. This increases the number of books available for a given school.

ARRANGEMENT AND DISTRIBUTION OF BOOKS.—The methods employed are so numerous that we cannot even mention them. There are three principal systems in use, viz: the Register System, the Eggleston System and the Tag and Hook System.

1. According to the first system, a record of the drawing of a book is entered in a book prepared for that purpose. Any publisher of Bible-school supplies will furnish such a record-book. The Rapid Working Library Record, published by Hunt & Eaton, New York, is an excellent specimen of this kind of book.

2. According to the Eggleston System, also known as the Pigeon Hole System, or Post Office System, there is a numbered compartment for each book. The one desiring to use the library is furnished with a card, on which is the number by which he is known. On this card he writes the numbers of the books he wishes. Suppose he wishes number 100, that book is taken from its place and another card, on which is written the scholar's name and number, is put into the place where the book was. This second card contains a series of spaces, in which may be marked the dates

of the withdrawal of books. This card never leaves the library, while the first card is taken home by the drawer, and on it is copied several numbers of the books which he wishes to draw, so that if the first number is not in, he has a second, third, fourth and fifth choice.

3. By the Tag and Hook System the necessity for dividing the shelves into pigeon holes is obviated. On the edge of the shelves there is a hook for each book. When the book is drawn, a card similar to No. 2, mentioned above, is hung on the hook and shows to whom and when the book was issued.

BULLETIN.—A wide, smooth board, not too heavy, will answer the purpose. Have it hung in a conspicuous place. Have printed or neatly written lists of books under such headings as "Travel," "Adventure," "Biography," "Missions," "Books for Boys under Fifteen," "Books for Girls under Fifteen," "Books for Young Men," "Books for Young Women," etc. These lists may be exposed on the bulletin, and will be helpful in the selection of books.

CATALOGUE.—The matter of cataloguing is a very perplexing one. It is very difficult to answer the question: "Shall we have a book catalogue?" For small libraries, perhaps, "Yes;" for large libraries, where there are many books, "No." The reason for this is that the changes are so many and so rapid, that it is very difficult to keep the catalogue up to date, and to issue new catalogues frequently for a large library is very expensive. In place of a book catalogue the more advanced libra-

ries have substituted the card system of cataloguing.

ADJUNCTS.—Several valuable adjuncts to the library are now in operation in many advanced Bible-schools.

1. THE PRIMARY DEPARTMENT has a library for itself. Into this are put the books suitable for the little ones.

2. THE TEACHERS' REFERENCE LIBRARY is a very important adjunct to Bible-school work. It consists of books of reference for Bible-school teachers, the workers of the Christian Endeavor and of other societies connected with the church.

3. THE CLASS LIBRARY. The system in vogue in some places is for the teacher to purchase as many books as she has boys or girls in her class. Each pupil receives a book and then week by week exchanges are made until all have read all the books. Then this class exchanges its books with the members of another class who have read all their books. The value of this form of work arises from the fact that the teacher has a direct oversight of the reading of her pupils, and by this system of exchanging the expense for any one class is not very heavy.

4. A committee for the distribution of religious literature is a feature in some Bible-schools. This committee selects tracts, extracts from papers, books and whatever other literature may be available, with a direct reference to the individual for whom such literature is intended, and personally distributes this literature. The task imposed on

this committee is not onerous, if it has the coöperation of the members of the school.

5. **THE LOCAL CHURCH PAPER.** This is a feature in many congregations, and may be very helpful in the work of the library. Lists of books may be published and notices given from time to time, which shows the interest of the church in the library work and which helps the drawers of books to know what is going on.

No Bible-school teacher is living up to her highest privileges who fails to influence her pupils through good reading. It was Sir John Herschel who wrote : " If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books."

CHAPTER XXVI.

THE BIBLE-SCHOOL MISSIONARY ASSOCIATION.

WE have purposely omitted discussing the question of how to raise money for the running expenses of the Bible-school ; among others, for two reasons :

First, in denominational schools, church polity must be followed in considering plans for the Bible-school; and, second, we have little sympathy for many of the schemes which are now advocated for the purpose of raising money for God's work.

In union or missionary schools it is unquestionably unfair to ask the workers in those schools to bear the expenses of running the school. This is what is frequently done. Perhaps a fair division would be to have those interested in the school, who are not able to be active workers, contribute to its support. In some localities this is the plan carried out. Those who desire to see the kingdom advanced, but cannot labor in the school, give of their means for the procuring of those things which are necessary to the welfare of the school.

In addition to raising money for current expenses, most schools desire to do something for the benefit of those outside of their territory. In many such schools the formation of the Bible-school Missionary Association has been most helpful in raising money for objects outside of the school proper, and in training the future givers of our church. For those desiring to form such an association, or to improve the usefulness of one already formed, the following facts are given.

MEMBERSHIP.—All the members of the Bible-school, from the youngest pupil to the highest officer, are members of the Missionary Association.

THE OFFICERS.—These may be a president, a vice-president, a corresponding secretary, a recording secretary, and a treasurer, who, with represen-

tatives of the various departments of the school, form the board of managers. The officers named should not be chosen for mere form's sake, but with an eye to the efficiency of the organization. The above-named officers are intended for an association formed by a large school. Where the school is small, fewer officers are needed, and one can perform the duties pertaining to two or more of the above-mentioned; for example, one person could act as corresponding secretary, recording secretary, and treasurer.

THE PRESIDENT should have at least two marked qualifications for the office. He or she should be intensely interested in missionary work, and should be able, either personally or by correspondence with others, to secure good speakers for the public meetings of the Association. As this organization is not a debating society, knowledge of missionary work should be a better recommendation than knowledge of parliamentary law.

THE VICE-PRESIDENT should possess, as far as possible, the above-named qualifications, in order to be able, when called upon, to take the president's place.

THE CORRESPONDING SECRETARY should have charge of the correspondence of the Association, receiving letters from missionaries, answering them when necessary, and reading them to the Board at its monthly meeting and, occasionally, to the Association at its public meetings when it seems wise.

THE RECORDING SECRETARY.—Two characteristics are essential here. First, the ability to keep correct records and to read them to the Board for

its information. Secondly, punctuality in sending out notices of the meetings, in order that all who should attend may be reminded in advance of the coming meeting.

THE TREASURER occupies a very important position, and should be selected with great care. His or her duty is to receive all money of the Association, keep an exact account of the same, and under direction of the Board of Managers to disburse it for such objects as they may decide upon. In addition to this, the school should be kept constantly informed of the amounts of money received and of the specific objects to which the money is devoted. There are various methods for giving the school information.

1. The amount of the missionary offering for the preceding Sunday may be recorded on the blackboard or on a chart prepared for the purpose, in such a way that it is visible to the members of the school.

2. The superintendent may call attention to this amount, and when it is above the average commend the school; when it is below the average try to incite the members to better efforts. A plan that has been found to work very successfully is to allow the amount of the preceding Sunday's offering to be exposed during the larger part of the time of the school's session, and then to ask when the notices are being given out: "What was the amount of the offering for last Sunday?"

3. At the end of each quarter a report of the offering by classes may be read to the school,

and that report may afterwards be hung in a place in the school to which all the members have access.

4. An annual report may also be read, and afterwards printed for distribution among the givers.

By these, or similar methods, every one in the school may just know how much money has been given, and for what purposes it has been expended.

A REPRESENTATIVE from each department of the school should, with the officers, constitute a Board of Managers, who are intrusted with all matters of detail connected with the taking of offerings and the disbursements of the money received, the securing of speakers, fixing of time and place for public meetings, and whatever other business is necessary for the welfare of the Association. As a rule this Board should meet once a month. If possible, the meeting should be on a week-night, in the home of some of the members, so that there may be no air of stiffness about the meeting, and there may be time for the discussion of any important business that may be on hand. If this week-night meeting is not possible, the Board can meet on Sunday just after the Bible-school session.

OFFERINGS should be made every Sunday in separate envelopes, marked in such a way that they shall be known as the missionary envelopes. On the envelope there should be a space for the class number, teacher's name, the date of the offering and the amount. When the treasurer opens these envelopes and discovers any discrepancy between the amount marked on the outside and the con-

tents, he can communicate with the teacher and have the mistake rectified on or before the following Sunday. This will avoid all disputes at the end of the quarter. It is also suggested that the amount of each Sunday's offering be marked on the class roll. The total on the class roll for the quarter should correspond with the total read by the treasurer in his quarterly report. This will act as a check in both directions; on the correctness of the teacher's entry and on the correctness of the treasurer's book-keeping.

SPECIAL OFFERINGS.—Experience has proven that it is not wise, as a rule, to ask a school to vote on the various objects to which the money should be devoted. It is best to leave this in the hands of the Board of Managers, who have information within their reach, and who should have judgment enough to know what is best to be done with the funds of the Association. Occasionally, however, in extraordinary cases special offerings may be made by individuals or by classes in addition to the regular Sunday offerings. For example, there may be in the Bible-school or in the church an organization which wishes to help on a certain cause, and to send the money through the Missionary Association. It should be given that privilege. Again, a special need may arise, as, for example, a famine or a plague, and a number of individuals or the whole Association may desire to contribute a special amount for relief. This should be allowed, and the money sent through the Association and counted as part of its regular funds.

ANNUAL MEETING.—At the annual meeting of the Association, which may be held during the time usually devoted to the Bible-school session on a Sunday, just before the end of the fiscal year, after short devotional exercises, a stirring address on missions by someone fresh from the mission-field should be given. The officers of the Association should make reports of what has been done during the year just ending, and new officers should be elected. It is well, at this meeting, to point out the failures of the Association in the past, and to dwell on its successes. It might be well, also, to try to get the Association to promise that it will aim to raise a certain amount during the coming year.

QUARTERLY MEETINGS.—In addition to the annual meeting, it will be wise to hold quarterly meetings; the main object of which shall be the giving of information to the members of the Association, in order that they may be intelligently interested in missionary work, and stimulated to continued giving. The exercises at these meetings should consist of a short devotional service, short address by the president, the reports of the treasurer and the corresponding secretary, and the missionary address by a speaker secured for the occasion. As far as possible, the speaker should be from a part of one of the fields of labor to which the Association contributes. He or she should strive to show the character of the work being done in that field, and to impress upon the members of the Association, that although they may be

thousands of miles from that field they are helping to carry on that work by their contributions.

THE PRACTICAL RESULTS of this system are many. The following may be mentioned:

First. Every member of the Association has an opportunity of becoming personally interested in missions, not only as a giver for missionary objects, but as one who receives letters from the field, and hears addresses by actual workers.

Second. More money can be raised in this way than by any unorganized, sporadic method. Instead of an appeal to the feelings of the members of the school at intervals, systematic giving is taught, and while small amounts are asked for, when given regularly by a great number, at the end of the year they amount to a large sum. For example, in one school, in which there are no rich members, twelve hundred and twenty-six dollars were given for missions last year.

Third. The expenses of this method of raising money are very small. In the school mentioned in the preceding paragraph, in addition to the amount paid for envelopes and for the publishing of the yearly report, only twenty-two dollars were expended for the running expenses of the Association for the year. Two dollars were for printing and twenty dollars for speakers. This latter amount was probably devoted to missionary purposes, as these speakers were missionaries home on a furlough.

Fourth. Other schools, hearing what can be done in this way, are often stimulated to strive to do likewise. Not infrequently, individuals, hearing

how much money can be raised when everyone gives a little, are stimulated to add larger sums to the amounts given in this way.

CHAPTER XXVII.

SPECIAL DAYS AND ENTERTAINMENTS.

IN addition to the days which are kept by certain denominations as church days, there have come into prominence, within the last few years, a number of days which have no denominational significance, but which are rather the outgrowth of interdenominational Bible-school work. There are two dangers connected with these days. First, there is a tendency to multiply them; secondly, there is a tendency to devote so much time in preparing for them that the legitimate work of the school is either neglected or hurried over. As a matter of information, we give a list of these days.

PROMOTION.—In many schools, especially in graded schools, there is an annual promotion day. The first Sunday in January, or the first Sunday in April, seems to be the favorite time for making the promotion. On this day promotions are made from department to department and also promotions within departments.

EASTER.—More and more are denominations, which formerly paid little attention to the anniversary of the resurrection of our Lord, honoring that day, not only in the church services but also in con-

nection with the Bible-school. It is the custom in some schools to distribute plants or seeds at Easter, and to ask the children to care for them and to bring in the plants on Children's Day.

CHILDREN'S DAY.—This is emphatically the Bible-school day. As the majority of the members of most schools are children, the name is appropriate. It is the custom in many churches to give up the whole day—second Sunday in June—to the consideration of matters connected with the Bible-school, and especially to the younger members thereof.

HOME DEPARTMENT DAY.—In order to emphasize the fact that the home department is a part of the Bible-school, in many schools, there is a day specially set apart for the members of the home department. They are invited to the school, recognition is made of the fact that they are part of the school, and, if possible, the members of the home department are invited to take part in the exercises.

RALLYING DAY.—Next to Children's Day this is, perhaps, the day that ought to be emphasized most of all in the Bible-school. In many schools in cities and villages, Rallying Day is observed on the last Sunday of September or the first Sunday in October, in other places, on other days. Whenever the school closes for vacation, or runs down because of absences due to the season, the Rallying Day should be held when work is recommenced. On this day, an effort should be made to bring within the school building all members of the school that can possibly attend. A special effort should

also be made to bring back to the school those who for various reasons have dropped out, and to bring to the school new pupils. Former pupils and officers of the school, as well as the parents and friends of the present members of the school, should be invited.

PARENTS' DAY.—In many cases there is little coöperation among the parents of the pupils and the officers and teachers of the school. This is to the hurt of both school and pupils. Hence, Parents' Day is intended to bring the parents into touch with the school and thus into coöperation with the workers. The time is immaterial. The purpose should be as indicated above.

HARVEST HOME DAY. In many country districts, just before Thanksgiving, a Harvest Home Day is held for the purpose of returning thanks for the blessings of the harvest and of showing the pupils, by an object service, the many things for which they ought to be thankful.

In addition to the above days, because of local pride or for other reasons, various organizations and individuals are urging the observing by the Bible-school of other days; for example, if the birthday of a noted man falls on Sunday, pressure is brought to have the day given up to services in his honor. Anniversaries of the formation of societies are often made the occasion for the introduction of other special days. The line must be drawn somewhere. If Bible-school workers will begin to observe the many days, that they are asked to set apart for special uses, there will soon be no time left at all for the study of the lesson.

CHRISTMAS ANNIVERSARY.—This is the day that is most generally observed. There is scarcely a school in the country that does not have its Christmas gathering of some kind. Connected with this day there are many perplexing questions. It is a fact that for years the tendency was to exalt Santa Claus and to ignore Christ, at an anniversary which was held in honor of the latter's birthday. There is now a reaction against this tendency, and many workers are striving to have less of Santa Claus and more of Christ. This is proper. This season, above all others, should be made use of by the Bible-school for teaching the lessons connected with the coming of our Saviour to earth. It is claimed by many that the children want to take part, and that their parents wish to see and hear them in the anniversary services, and that recitations of Scripture and singing of carols seem to be quite stupid in comparison with some of the up-to-date entertainments that are held in some schools. The reply to this is: If the time, talent and money, now expended in getting ready for an entertainment, were put into a service which had for its object the exalting of Christ, the people would be just as much pleased, as they now are with entertainments that have little or nothing of Christ in them. The suggestion is made that, if the children want to give an entertainment, and, as it were, be put on exhibition, such an entertainment be held at a season of the year quite apart from Christmas; for example, the Bible-school could have a May festival held some time in the month of May, and the

boys and girls could be allowed to take part to their hearts' content and to the satisfaction of the parents. By having this entertainment as an entertainment, and by keeping in mind the Christ idea at Christmas, good could be done in both directions.

In reference to all these days, a few hints may be in order :

1. Distinguish between that which is merely entertainment and that which should be spiritual. Easter, Christmas and the services held on the Lord's Day, whether they be Children's Day services or Rallying Day services, should be spiritual. The entertainments may be held on week evenings, and apart from days that have spiritual ideas connected with them.

2. In the preparation for these days but little time should be taken from the regular school exercises. In some places, the best workers rebel against the practice of taking much time from the teaching and study of the lesson, in order to prepare for these special exercises. Little time need be taken, if these days are planned for in advance, if there be not too great an anxiety for novelties, and if the rehearsals of individuals and classes be held on week afternoons or evenings. Where the school as a whole are to sing or otherwise take part, the rehearsals can be before or after the regular school session.

3. The services should be so planned for and conducted as to arouse as little jealousy as possible. Here the study of human nature, referred to else-

where, will come into play. Much patience and more wisdom must be exercised.

ENTERTAINMENTS.

In addition to the above mentioned days, which are religious in character, it is wise, in connection with the work of the school, to have occasional entertainments, such as socials for teachers, class socials, department socials, and a May festival or patriotic services.

In most schools the yearly excursion or picnic is held. Little can be said here in reference to these social meetings and the excursions, because so much depends on the circumstances surrounding each school. These gatherings may be made great factors for good in the work of the school, or they may cause so much jealousy and consequent disputing that the work of the school is paralyzed.

CHAPTER XXVIII.

THE WORKER'S NOTE-BOOK.

No Bible-school worker, who strives for the highest success in his work, will dare trust to his memory for the details connected with his work. In this busy, rushing age, so many impressions are made upon the mind, in the course of a day, that it is not to be wondered at that many, many things are forgotten. In this general forgetfulness many things

that ought to be remembered are among the number. Frequently, the worker loses influence, and frequently, the work suffers because of the forgetfulness concerning little things. The remedy for this is for the worker to make notes of those things which he wishes to remember, and as his notes are liable to be lost or mixed with other papers, the very best plan is for him to have a note-book, which he uses only for matters connected with his Bible-school work.

THE SUPERINTENDENT'S NOTE-BOOK.

Into this he should put down, at the time, those things which he hears or sees, or that he thinks would be for the good of the school. From his reading, whether it be of books or papers, he can cull many things that will be useful. If he trusts to his memory, he is very apt either to forget what he has heard, seen or read, or, if he remembers it, to do so, so indistinctly as not to be able to make any use of it.

He should also make on each Lord's Day, before, during, and after the school session, memoranda of those things which he wishes to do for the school through the week, or which he wishes to have others do. "I forgot," is the expression that frequently comes from the lips of the Bible-school superintendent, who honestly thought that he would do a certain thing during the week, but who forgot to do it, because it was not down in black and white.

There are certain defects connected with every Bible-school, which the superintendent, who knows

how to use his eyes and his ears, will detect at almost every session. Occasionally, it is wise to refer to these defects in the presence of the whole school. More frequently, however, they pertain to one or a few individuals. Notes should be made of them, and, instead of taking up the time of the whole school, during the week or before the session on the next Sabbath, the superintendent should speak to those within whose power lies the remedy of the defects.

In a large school, scarcely a session passes without the superintendent promising to do many things for officers, teachers, and pupils. The very best way is for the superintendent to make a note of his promise as it is made, if only on a slip of paper, and, before leaving the school-building, put that note into his note-book in such a form that he can understand it, and thus fulfill his promise. Nothing hurts the reputation of the Christian worker more quickly and more surely than for him to give grounds for it to be said of him: "He does not keep his word."

OTHER OFFICERS.

In order to have subjects for consideration at the cabinet meeting, and for discussion at teachers' meeting, the officers of the school should be constantly making notes concerning defects in the school, complaints that may be made, or suggestions that are offered for the welfare of the school. It is not to be supposed that every little complaint or every passing suggestion need be acted upon,

but it can be considered with a view of finding whether it is worth bringing to the attention of the teachers at their business meeting.

The secretary, perhaps, of all the officers, next to the superintendent, is in a position to use his note-book to advantage. He gleans many things from the rolls and records of the school that may slip the attention of the superintendent and others. Unless he makes notes, and has these notes handy at the time of the cabinet meeting or the teachers' meeting, he will be liable to forget.

The music leader is an officer often overlooked in considering Bible-school work. To no officer is the keeping of notes of more importance than to the music leader. If he selects the hymns for the use of the school, he should keep a note of those used; otherwise, the same hymn will be repeated over and over again, while many hymns that ought to be sung from time to time will be neglected.

TEACHERS.

The teacher's note-book should contain hints as to plans for bettering her own class, and suggestions for the good of the school. Frequently a question occurs to her mind. She says: "I will ask the superintendent (or the secretary, or the treasurer) about this;" but when the proper time for asking the question comes, she has forgotten just what it was about which she wished to enquire. The use of the note-book would prevent this forgetfulness.

Frequently, the teacher is obliged, as a matter of discipline, to tell her class that unless they do this or that she will be obliged to do thus or so. If she forgets what she says, and at another time makes a similar threat, it will have no effect; whereas, if she puts down in her note-book what she has said she is going to do, and at the proper time does it, the next time she declares that she is going to take a certain course of action it will have an effect. Just as the officers make promises, so does the teacher. Frequently, she forgets her promise, and, in so doing loses her hold on the school. Her note-book comes into play here.

Whenever the teacher visits another school, or comes into contact with workers from other schools, or takes part in a convention or institute, or listens to a lecture, or reads something pertaining to her work, she has an opportunity to learn. The results of this opportunity will be much more apparent if she uses her note-book, jotting down the ideas that come to her, or are brought before her, with the purpose of looking at them in the future and putting them to use. If a note-book is not used, the probabilities are that she will forget the most of what she has seen, heard, or read.

Says a professor of pastoral theology: "It is beyond question that a preacher who makes copious use of note-books has a great advantage in 'the battle of life' over those who make none. Commend us to the preacher whose eyes and ears are ever open, and whose fingers are ever ready to transfer to his note-book whatever useful fact or

thought has come at any time under his observation. If only the use he makes of them is not forced, but natural, and if when combined with other things they are not patchwork, but a well-woven web, the benefit, not only in attracting attention, but in useful illustration and felicitous application may be immense." If, in this quotation, we substitute the word "teacher" for "preacher," the former may realize the value of the well-used note-book.

OMISSIONS.

There are some things that ought not to be put into the note-book. Some people say they can forgive, but not forget. There are many things that the worker should not only forgive, but forget. A thing put down is remembered much longer than one that has not been written. Imagined slights, insults, injuries, and all those things which tend to hurt the worker's pride and create friction in the school should not be put down, unless the writer is the cause, and then the record should be made with a view of apology or rectification in the future.

Resolutions made in anger, or under the sting of disappointment or imagined hurt, should never be recorded, but should be forgotten as soon as possible.

VISITING.

One of the best places in which to use the note-book is in the school which the worker visits. This brings up a much discussed question: Should

the worker ever leave his or her school to visit other schools? Within the last few years there have appeared, from time to time, in Bible-school periodicals, lists of prize workers and teachers, whose chief qualification for being in the list is the fact that for five, ten, fifteen, or a larger number of years they have not missed attendance at a session of their school. They ought to have a prize, if the school session is not held at such an hour as to enable them to visit other schools, or if it is absolutely impossible for them to leave the locality in which their schools are situated; but the probabilities are that the schools and the workers themselves would be much improved if, occasionally, these prize winners were to leave their own schools for a session or two and visit other schools. In this visiting the note-book should be used freely. Eyes and ears should be kept open to see and to hear what is going on. Notes should be taken of things that seem to be hurting the order of the school, its teaching or its spirituality. Notes should also be taken of those things which seem to help in securing order, good teaching and spirituality. Then, after the school session, the visitor's mouth should be used in asking questions of the officers of the school, or whoever is appointed to answer the question as to the why and wherefore of those things which have attracted attention. Common sense should be employed not only as to the question asked, but as to the understanding and application of the answer given, and thus the mistake referred to in the following

avoided: "I was so mad," said a vivacious young American lady, "that I could have eaten a pound of nails." The listening Englishman made a note in his "Commonplace Book" that evening—"Anger, is so well recognized as a nervous complaint in this country, that the natives are in the habit of taking iron to counteract it."

CHAPTER XXIX.

BIBLE-SCHOOL CONVENTIONS AND INSTITUTES.

It is not our purpose to go into the history of the evolution of the modern Bible-school convention and institute. It has been a growth, and is to-day a permanent factor in Bible-school work. The township, the county, the district and the state each has its convention, and the climax of the whole is found in the International Sunday-school Convention, held once in three years, and the World's Convention, held once in five years.

An outgrowth of the convention is the institute. In many places the institute and convention are held together as one. In others they are distinct, the difference between the two being that in the convention more attention is paid to the business side of the Bible-school, and more time given to speeches on the topics connected with Bible-school work. In the institute more time is devoted to the study of the Bible and to the study of methods

connected with Bible-school work. The institute is more like a large normal class. More time is now being given to conferences in which all interested take part, the leader announcing the theme, giving starting points in connection therewith, answering questions and calling upon others to answer questions. The delegates ask questions and answer questions put by others, and give the results of their experiences in Bible-school work. For example, a conference will be held, the theme of which will be "The Intermediate Pupil," and such questions as these discussed in connection with the Intermediate pupil :

1. Who is he?
2. How to get him?
3. How to retain him?
4. How to teach him?
5. When to promote him?

Then, there may be a conference on the rights of those connected with the Bible-school, with subdivisions, something as follows :

1. Rights of the primary pupil.
2. Rights of the intermediate pupil.
3. Rights of the senior pupil.
4. Rights of the teacher.
5. Rights of the various officers.
6. Rights of the pastor.
7. Rights of the parents.

An open parliament on the theme "Our Convention," just at the close of a convention, is very helpful. It may be discussed under the following heads :

What has been helpful in this convention ?

What has been harmful ?

What I shall strive to practice.

What I would like to have at our next convention.

At a Bible-school workers' institute there are few, if any, set speeches and there is but little business transacted. The largest part of the time is given to a conductor who is an expert in normal work and Bible-school methods. He deals with such themes as the following; not by giving an address, but by instructing the teachers much as a normal school teacher would instruct candidates for the position of teacher of the day school: "How to Study the Lesson"; "The Art of Questioning"; "The Art of Securing Attention"; "The Use of Illustrations"; "Bible-school Geography"; "Biblical Chronology"; "Life of our Lord"; "The Life of St. Paul"; "The Life of St. Peter"; "The Teacher's Difficulties"; "The Rights and Relationships of Those Connected with the Bible-school."

At a recent State Convention, representatives from twenty-three counties took part in a *conference* on County conventions. The following summary of the conclusions reached may prove helpful to those in charge of convention work.

Time.—It was thought desirable that the Convention be held during two days, in five sessions, the first three during the first day, and the last two during the second day. In case but one day could be devoted to the Convention, it was thought best, if possible, to hold three sessions.

Preparation.—Begin early; advertise in local papers; send preliminary notices to all schools one month in advance;

issue programme to schools two weeks before the date of Convention ; and urge the sending of delegates and reports.

Programme, Features of—Devotional; reports from schools; workers' experience meeting ; home departments ; primary methods ; normal and training classes ; separate conferences for officers, teachers and primary workers; popular addresses—not too many and not too lengthy.

Place.—Pleasant, commodious room ; have it comfortable ; ushers to welcome delegates ; workers in front seats ; plenty of singing books ; a good leader of singing ; blackboard, charts and maps.

How Conduct—Begin ON TIME ; *keep up* to time ; prompt, enthusiastic, charming ; devotional service at beginning of each session ; much prayer ; little talk ; and close with consecration services.

Conclusion.—Carry home best thoughts ; make note of best things, and communicate to others.

The following is an outline of the programme of a successful combination convention and institute :

FIRST SESSION.

- 2.00 P. M. Devotional Exercises.
- 2.30 " Reports of County and Town Secretaries.
- 3.00 " " of Delegates and Representatives of schools.
- 4.00 " Appointment of Committees.
- 4.15 " Annual Business.
- 4.30 " Address:—The Real Object of a Bible-school.

SECOND SESSION.

- 7.00 P. M. Praise Service.
- 7.30 " Address:—Our Relations to the Bible.
- 8.30 " Address:—The Teacher's Outfit.
- 9.15 " Closing Exercises.

THIRD SESSION.

- 8.00 A. M. Young People's Societies' Half Hour.
- 8.30 " Reception of Delegates from Sister Associations.

9.00 A. M. Conference : Topic, The School at Work.

1. Officers.
2. Teachers.
3. Pupils.
 - a. Primary.
 - b. Intermediate.
 - c. Senior.

10.30 " Address : The Boy and the School.

11.00 " Lesson for the following Sunday taught.

11.40 " Address : Home Classes for Bible Study.

12.00 " Closing Exercises.

FOURTH SESSION.

2.00 P. M. Devotional Exercises.

2.30 " Conference : Topic, The Teacher Trained.

1. Necessity for Training.
2. How Trained,
 - a. In the Normal Class.
 - b. In Teachers' Meeting.
 - c. By the Pastor.
 - d. By Sunday-School Literature.
 - e. By Institutes.

3.30 " Discussion : Topic, How best teach Temperance in the Bible-School.

4.00 " Conference : Topic, The Human Requirements for Bible-School Work.

How obtained
How used

M IND.
ETHOD.
ONEY.
ATERIAL.

5.00 " Closing Exercises.

FIFTH SESSION.

7.00 P. M. Praise and Promise Meeting.

7.30 " Unfinished Business.

7.40 " Address : After the Convention, What ?

8.10 " Address : The Opportunity of Modern Times.

9.10 " Closing Exercises.

The following instructions were printed on the programme, copies of which were sent to every school in the county:

Each Sunday-school and Town Association is entitled to two delegates. Schools having more than one hundred members are entitled to an additional delegate for each one hundred after the first.

Pastor and Superintendents are especially urged to be present and to secure the *attendance of Delegates* from their school.

Delegates on their arrival will report at once to the Local Committee in the Church and be assigned to places of entertainment.

Bring good pencils and note books, and note down the best thoughts of the Convention for future use.

Pray for the Divine Presence and Blessing to attend the Convention.

The design is to make our Institute and Conference Exercises as conversational as possible. Delegates will please come prepared to present their difficulties and discouragements in Sunday-school work and take counsel of the Convention.

CHAPTER XXX.

WORTH REMEMBERING

THE DEAD LINE OF TWELVE. From time to time, we note discussions as to when a man reaches the dead line, physically or intellectually. The authorities are not yet agreed as to the precise time, indeed they are quite unanimously of the opinion that it varies in different individuals.

We will not be bold enough to declare when the boy or girl reaches the dead line spiritually, but we are quite sure that many of them have made up their minds in reference to spiritual things before they are twelve years of age. It is true that for various reasons—fear of parents, love of teachers, associates in the Bible-school, etc.,—many of them do not withdraw from the school until they are from fifteen to eighteen years of age. That the school loses a very large percentage of its pupils at about these ages, no worker hesitates to affirm. In conventions the question is frequently asked: “How shall we retain our young men and our young women in the school?” We cannot give a complete answer to that question, but we do suggest that, if the workers were to realize that the leaving has already been anticipated by the boy or girl of twelve, perhaps more effort would be put forth for the conversion of the boys and girls before they reach the age when they leave the Bible-school. It is useless to regret that our pupils withdraw from our schools as they approach manhood and womanhood. That is a fact, but are we as conscious of the other fact, viz., that this withdrawal is simply the result of conclusions that they have come to when they are from ten to twelve years of age? This is a question worthy of the thoughtful consideration of every teacher. The fact being realized, the teacher will be spurred on to bring the very young to Christ. Then the probabilities are that they will remain in the Bible-school.

HOW TO STUDY THE LESSON.

A skillful day-school teacher once exclaimed : "It is no use for you to tell your boys to study at home, because they don't know how to study at home." This teacher had come to this conclusion from her experience with boys and girls in day-school. If it is a true conclusion in reference to those in connection with the day-schools, much more is it so concerning Bible-school pupils. If the teacher expects the boy or the girl to study the lesson for the following Lord's day, something more than the mere command or request to study the lesson is necessary. The teacher must show the pupil what to study and how to study it.

Years ago, there was passed from worker to worker a scheme for study known as the two P's and four D's, so named because of parts of the lesson of which these letters formed the initials. Teachers were told, in order to have the lesson prepared, to study each lesson in regard to the following :

Persons.

Places.

Dates.

Doings.

Doctrines.

Duties.

There is a suggestion here for the teacher who wishes her pupils to study at home. The teacher, having looked over the lesson beforehand, might ask one or more of the members of the class to be

prepared on the following Sunday, to give what the lesson teaches concerning each of the above named divisions.

Another old-fashioned device for studying the lesson suggested to teachers was the use of the word "fiddler," the fiddler standing for the following, in connection with the lesson :

Facts.

Inferences, or instruction.

Doctrines.

Duties.

Lessons.

Examples.

Rebukes.

Perhaps these words may suggest to the teacher a method for studying, and may be helpful when she wishes to tell her pupils what to study.

ELEMENTS OF PERSONAL POWER IN THE TEACHER.

The following is not original, but is a compilation of characteristics of the powerful teacher as given by various authors :

1. Character. This includes personal uprightness and purity of thought, word and deed.

2. Freedom from self-consciousness, something of the spirit that animated John the Baptist, when he declared : " He must increase, but I must decrease." The powerful Bible-school worker does not say : " How shall I benefit myself in this?" but " How shall I benefit my class?" The illustration given in this connection is that of Michael Angelo, who, we are told, while at work, kept a

candle stuck in his hat, so that no shadow of man should be thrown on the marble.

3. Love for souls in general and love for the particular persons with whom the teacher has to do. Teachers imagine frequently that if they could have other persons in their classes, they would do more good. One of Christ's distinctive characteristics was that he loved unlovable people and thus exerted great power over them.

4. Love for his work. This love will only come as the importance of his work is understood.

5. Earnestness. This, too, will only come when the teacher is filled with a sense of the importance of his work.

6. Courage. Difficulties are to be met, imputations are to be borne and misunderstandings will frequently arise. The teacher must have the courage, patiently and perseveringly, to go about her work in spite of these things. Then she must have the courage to overcome self-conceit, self-indulgence and self-satisfaction over success.

7. Hopefulness. There is a constant tendency toward discouragement. Unless this tendency is overcome by faith and that hopefulness which derives its satisfaction from the Master, the teacher will constantly be discouraged.

8. Honesty in teaching truth. The teacher should not teach anything because some one else has taught it. She should believe it herself, and as soon as she so believes it, teach it.

9. Perseverance.

10. Christ-likeness. This includes all the others.

Christ was the greatest of all teachers and workers.

THE SEVEN LAWS OF TEACHING.

John M. Gregory, LL. D., in an excellent book with the above title, gives the seven laws of teaching, as follows :

I. Know thoroughly and familiarly the lesson you wish to teach; or, in other words, teach from a full mind and a clear understanding.

II. Gain and keep the attention and interest of the pupils upon the lesson. Refuse to teach without attention

III Use words understood by both teacher and pupil in the same sense—language clear and vivid alike to both.

IV. Begin with what is already well-known to the pupil in the lesson or upon the subject, and proceed to the unknown by single, easy and natural steps, letting the known explain the unknown.

V. Use the pupil's own mind, exciting his self-activities. Keep his thoughts as much as possible ahead of your expression, making him a discoverer of truth.

VI. Require the pupil to reproduce in thought the lesson he is learning—thinking it out in its parts, proofs, connections and applications till he can express it in his own language.

VII. Review, *review*, REVIEW, reproducing correctly the old, deepening its impression with new thought, correcting false views, and completing the true.

THE ART OF QUESTIONING.

Lord Bacon says: ‘A boy can preach, but a man only can catechise.’ One of the most difficult things that a teacher has to learn is how to ask questions, and yet there is nothing so productive of results as patient continuance in the attempt to learn how to ask questions.

THE SUPERINTENDENT'S “DIFFICULTIES AND REQUISITES.”

Lesson analysis is not the only kind that has value. Sometimes it may be of service to analyze the characteristics both of the general work and the general worker. So thought the Rev. William C. Covert, of the Merriam Park Presbyterian Sunday-school, St. Paul, Minnesota, in giving the following outline at a recent meeting of the St. Paul superintendents' union:

CHIEF DIFFICULTIES AND REQUISITES OF THE SUNDAY-SCHOOL SUPERINTENDENT.

OBSERVATIONS:

1. You are a unique class of Christian workers.
2. You are the leaders in a wonderful organization.
3. You have a great responsibility resting on you.
4. You are in a field abounding with difficulties.

YOUR CHIEF DIFFICULTIES:

- I. In yourself.
 - (1.) Lack of professional ability.
 - (2.) Failure in specific preparation.
 - (3.) Want of sympathy and adaptation with your constituency.

- (4.) Inadequate appreciation of the importance of your work.
2. In your school.
 - (1.) A preoccupied condition.
 - (2.) Want of reciprocation between the home and the school.
 - (3.) A helplessness on the part of the school as to how to study the prescribed lessons in a practical and interesting way.
3. In your times.
 - (1.) A tendency away from the Bible-school.
 - (2.) The congestion of our children's minds and hearts.
 - (3.) The relentless and absorbing character of the day-school work.
 - (4.) A relaxed condition of parental religious influence.

YOUR CHIEF REQUISITES :

1. An unimpeached Christian character.
2. A living interest in and thorough knowledge of the Bible.
3. An acquaintance with the personnel of the whole school.
4. Religious convictions grounded in experience.
5. A consuming zeal for saving souls.

—*The Sunday-School Times.*

NEW TESTAMENT "KEY-WORDS AND KEY-VERSES."

Work done for a local school may have an unexpected value for many schools. For instance, it might be difficult for a Bible-school teacher at once to put his hand on as condensed a list of "helpful hints" on New Testament "key-words and "key-verses" as the one compiled by the Rev. J. H. Haslam, for use in a Bible Conference in the Second Baptist Church of Norristown, Pennsylvania. The list will be suggestive to other workers, even though

they might care to change it in this or that particular, as to the chronological order or the selection of "key-words."

HELPFUL HINTS.

<i>Book.</i>	<i>Key-Word.</i>	<i>Key-Verse.</i>
James	Works.....	2 : 26
Matthew	Kingdom	27 : 37
1 Thessalonians.....	Waiting	1 : 10
2 Thessalonians.....	Waiting	3 : 5
1 Corinthians.....	Wisdom	2 : 7, 8
2 Corinthians.....	Comfort.....	7 : 6, 7
Galatians	Faith.....	3 : 11
Romans	Righteousness	1 : 17
Mark.....	Service	10 : 45
Ephesians	In Christ, one.....	1 : 3
Colossians	In Christ, complete.....	2 : 10
Philemon.....	Intercession	1 : 17
Philippians.....	Gain.....	3 : 7, 14; 4 : 4
Luke.....	Son of man	19 : 10
1 Peter	Precious	2 : 7
2 Peter	Precious	2 : 7
Acts.....	Witness	1 : 8
1 Timothy	Doctrine.....	3 : 9
Titus.....	Profitable	3 : 8, 9
Hebrews	Better things.....	11 : 40
2 Timothy.....	Doctrine.....	1 : 13
Jude	Kept.....	1 : 21, 24
John	Life	20 : 31
1 John.....	Fellowship	5 : 13
2 John.....	Walk in the truth	1 : 6
3 John.....	Fellow-helper.....	1 : 8
Revelation	Revelation.....	1 : 1

—*The Sunday-School Times.*

CHAPTER XXXI.

LITERATURE FOR BIBLE-SCHOOL WORKERS.

I.

THE writer has found the following exceedingly helpful in his own work :

- Ways of Working. A. F. Schauffler, D. D.
- Teaching and Teachers. H. Clay Trumbull, D. D.
- The Point of Contact in Teaching. Patterson DuBois.
- Object Sermons in Outline. Rev C. H. Tyndall.
- The Primary Teacher. Jesse Lyman Hurlbut, D. D.
- The Kindergarten of the Church. Mary J. Chisholm Foster.
- Graded Sunday Schools. Jesse Lyman Hurlbut, D. D.
- Children's Meetings. Lucy J. Rider and Nellie M. Carman.
- Hints on Child Training. H. Clay Trumbull, D. D.
- The Seven Laws of Teaching. John M. Gregory, LL. D.
- Yale Lectures on the Sunday School. H. Clay Trumbull.
- Beckonings from Little Hands. Patterson DuBois.
- Sunday-school Ways of Working. John D. Wattles & Co.
- An Up-to-date Sunday School.
- Teachers' Meetings. H. Clay Turnbull, D. D.
- The Home Department of the Sunday-School. M. C. Hazard, Ph. D.
- Stalker's Life of Christ.
- Stalker's Life of Paul.
- Picture Work. Walter L. Hervey, Ph. D.
- Peloubet's Series of Helps.
- The Sunday School Times.
- The International Evangel.

II.

The following is a list of books with which the author is acquainted or which have been highly

recommended to him by practical workers who have been benefited by their use. There are, doubtless, other books that should be included in the list had the compiler knowledge of them :

- A Model Superintendent. H. Clay Trumbull, D. D.
 Annual Reports of the New York State Sunday School Association.
 Bible Teacher's Guide, The. James A. Worden, D. D.
 Blackboard and Slate, Plain Uses of. Rev. W. F. Crafts.
 Chalk Lessons. Frank Beard.
 Eye Teaching in the Sunday School. R. W. Sindall.
 Five Minute Object Sermons for Children. Sylvanus Stall, D. D.
 Gospel Pictures. D. W. Whittle.
 How to Teach the Little Folks. Presbyterian Board.
 In Story Land. Elizabeth Harrison.
 Illustrative Blackboard Sketching. W. Bertha Hintz.
 In the Child's World. Emilie Poulsson.
 Kindergarten Stories and Morning Talks. Sara E. Wiltse.
 Kindergarten Sunday School. Frederica Beard.
 Object Lessons for Children. Rev. C. H. Tyndall, Ph. D.
 Open Letters to Primary Teachers. Mrs. W. F. Crafts.
 Pictured Truth. Rev. Robert F. Y. Pierce.
 Primary Manual. Marguerite Cook.
 Primary Programmes. Marguerite Cook.
 The Primary Teacher. Martha Van Marter.
 Primary Worker's Manual.
 Study of Child-Nature. Elizabeth Harrison.
 Talks to Children. T. T. Eaton, D. D., LL. D.
 Talks to the King's Children. Sylvanus Stall, D. D.
 Teachers' Cabinet. Marguerite Cook.
 The Sunday-School Library. A. E. Dunning, D. D.
 The Teacher and the Class (a Symposium). F. H. Revell Company.
 The Use of Illustration. Rev. James M. Freeman.

III.

NORMAL STUDIES. Many State Associations issue their own book or books. There are many good courses, among them the following :

The Series written by Dr. Jesse Lyman Hurlbut.

Those by Prof. George W. Pease.

Those by Prof. H. M. Hamill.

Bible Studies. Henry T. Sell.

Sunday-School Science by Rev. Richard S. Holmes, M. A.

IV.

DENOMINATIONAL LITERATURE, for help in the study of the Bible and on Bible-school methods, is published by the various denominations. The publishing houses will gladly give information.

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